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# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

VOL. III. NO. 13.

NEW YORK, SATURDAY, JULY 25, 1891.

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In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

## The Reviews.

### POLITICAL.

#### THE MCKINLEY BILL.

ANDREW CARNEGIE.

Nineteenth Century, London, June.

SOONER or later comes a time when a measure can obtain calm consideration, however violent the denunciation with which it is first greeted. Britain has naturally viewed the McKinley Bill simply as a highly protective measure; but this is a very small feature of it. By it the following changes were made:

*First.* Duties were increased upon a few articles; some grades of linens, woollens and plushes, cutlery and tin plate, being the principal.

*Second.* Duties were reduced upon steel rails, iron and steel plate, structural iron and steel of various forms, and some other articles of less importance.

The duties increased and those diminished might be estimated as about balancing each other.

Of articles hitherto dutiable, the duties were entirely abol-

ished on seventy-five articles or groups of articles, the principal of these being jute, hemp, manilla, spirits of turpentine, briarwood, india-rubber scraps, hat materials of straw and other vegetable fibre, potash, alizarin dyes, Burgundy pitch, cork wood, indigo, hides, gutta-percha, crude ores of gold, silver, and nickel, nickel matte, phosphates, raw silk, and other articles generally classed as raw materials. In the one item, sugar, an annual revenue of fully ten millions sterling was cut off. Sugar now is as free in America as in Britain.

Surely these abolished duties show a step in the direction of the free-trade idea which should give joy to every member of the Cobden Club. Thus while the duties advanced and the duties lowered about equalized each other, in the dutiable articles made free we have a balance of enormous dimensions upon the side of free trade. Duties upon imported articles are abolished which yielded not less than thirteen millions sterling per annum. The Bill also repeals all special taxes "upon dealers in leaf tobacco, manufacturers of cigars, and peddlers of tobacco." Duties upon works of art are reduced one half.

These reductions and total removal of duties have not received much consideration in England. It is somewhat singular that no teacher of the public should have studied the Bill, and informed them that the extent of complete free trade established is infinitely more important than the advances and decreases of duties combined. Mr. Gladstone's speech at Dundee was notable in omitting all reference to what most interested Dundee: the fact that raw jute (the material which Dundee manufactures) is admitted free, whereas the American manufacturer hitherto paid on it a duty of 25 per cent. In like manner, in the December number of this Review, the Rev. Hugh Price Hughes spoke of me as "the artificial product of such demoralizing measures as the McKinley Bill," in the face of the fact that the Bill reduced the duties upon every article in the manufacture of which I am interested twenty, twenty-five, and thirty per cent. He probably never read a line of it, perhaps never saw it; and neither the press nor the leaders of his country had done anything toward giving him correct information.

After this short statement, it will be evident that the McKinley Bill would have been an important measure if it had stopped with the changes noted, and far more of a free trade than a protective one; but it does not stop with these changes. It contains a new idea, or at least an extension of an idea, which in my opinion is to affect Europe more in the future than any increase of duties under the Bill. Here is something for political economists to ponder over. Sec. 25 provides:

That where imported materials on which duties have been paid are used in the manufacture of articles manufactured or produced in the United States, there shall be allowed on the exportation of such articles a drawback equal in amount to the duties paid on the materials used, less one per centum of such duties.

Under this clause, any American manufacturer can now obtain his materials from Britain or elsewhere practically free of duty, when he manufactures these materials for competition in the markets of the world. Several important concerns have already availed themselves of this clause and many others are about to do so. A recent item in the New York newspapers says: "Twenty-seven locomotives were shipped yesterday for Sydney, New South Wales." These were manufactured of American and British iron and steel, both obtained upon equal terms, practically free of duty. American manufactures exported hereafter may be constructed of foreign material whenever it is cheaper than the American, and of equal quality.

It may be noted that prices in Europe and the United States draw closer and closer together. Indeed, within the past three years, some articles have been cheaper here than abroad; and

when Britain has the next "boom," if America be quiet industrially, prices here of more articles than before will be cheaper than with her.

The Bill has another feature about which Europe will become more and more concerned—the Reciprocity Clause, as follows:

Sec. 3.—That, with a view to securing reciprocal trade with countries producing the following articles, and for this purpose, on and after the 1st day of July, 1892, whenever, and so often as the President shall be satisfied that the government of any country producing and exporting sugars, molasses, coffee, teas, and hides, raw and uncured, or any of such articles, imposes duties or other exactions upon the agricultural or other products of the United States, which, in view of the free introduction of such sugar, molasses, coffee, tea, and hides into the United States, he may deem to be reciprocally unequal and unreasonable, he shall have the power, and it shall be his duty, to suspend by proclamation to that effect the provisions of this Act relating to the free introduction of such sugar, molasses, coffee, tea, and hides, the production of such country, for such time as he shall deem just, and in such case, and during such suspension, duties shall be levied, collected, and paid upon sugar, molasses, coffee, tea, and hides, the product of or exported from such designated country.

Our vigorous Secretary of State, Mr. Blaine, is the father of the reciprocity idea, which promises to strengthen his already commanding position among our statesmen.

The American market is so great and so desirable that the Government has something to offer in exchange for reciprocity which must tempt many nations, especially those of South America. The Republic has taken of these South American Republics and Cuba about \$113,000,000 annually, and sent them of its products less than \$20,000,000 per annum. The reciprocity offer has been promptly accepted by Brazil and a treaty to that effect made. Spain has revolutionized its policy regarding Cuba, and hereafter that island will also enjoy the blessings of reciprocal trade with the great Republic. This is only a beginning.

I submit that it is time that political students should not only inform themselves as to the nature and scope of the Bill, but that they should inform the people of Britain that the increase of duties upon a few articles is but an insignificant incident of this far-reaching measure. Britain will search in vain through all her colonies and possessions for such a great and constantly expanding market for her products as that furnished by her children under the Stars and Stripes, who have reason at times to feel that they are subjected to harsher criticism from the exacting parent land than they are entitled to receive at her hands.

#### CHILI.

EDWARD MANBY.

*Fortnightly Review, London, July.*

THE present Civil War in Chili differs widely in character from the usual type of Southern or Central American Revolutions. These are usually nothing more than conflicts for supreme power between the two most prominent military commanders of a Republic, fought out in a few days without much bloodshed or damage to property; seldom, if ever, the outcome of any widespread popular feeling, or involving important social or constitutional issues. In many of these countries Revolution has been an endemic disease, frequent in its outbreaks, but unattended with any very acute suffering or disastrous consequences to the nation at large.

The pending struggle in Chili is of a different nature. The movement has been brought about by a powerful popular feeling, after months of public discussion and Parliamentary debate; its issues are of vital importance to the whole body politic, and its result involves social and financial consequences of the greatest magnitude.

The causes of the struggle are well-known in detail from the published manifestoes of the contending parties, and the various events of the contest have been told by the newspapers.

Sympathy with the Congressional cause is beyond doubt almost universal throughout the nation, as any one who has resided there during the last two years can testify. The writer

spent several months of last year in traveling all over Chili, and visited every important town in the Republic. Political feeling then ran high everywhere against the President, and it is not likely that subsequent events can have increased his popularity.

The only signal advantage gained thus far by the Presidential side has been the destruction of the *Blanco* ironclad in Caldera Bay. This has been beyond question a severe blow to the Congress party; but it is to be presumed that they will lay the lesson to heart, and that such a disaster, due to the most reckless neglect of elementary precaution, will not occur again.

At sea, the Congress party is no doubt supreme; they may be harassed from time to time by the Presidential torpedo boats, but if they exercise ordinary prudence their fleet is quite strong enough to preserve possession of the northern provinces, so long as their financial resources will allow, and provided there is no important accession to the President's naval forces.

At present, it certainly appears that both sides have come to a deadlock, or at any rate that there is no immediate prospect of either party carrying the war into its enemy's camp; so that unless something quite unexpected occurs, the end of the conflict must yet be remote, and mainly dependent upon financial endurance.

The period of desultory warfare which has thus been reached, when neither side can entertain the prospect of any prompt or decisive triumph, offers a favorable opportunity for friendly intervention on the part of the many powerful nations commercially related to Chili. England stands foremost among them in respect to the importance of its commercial interests. The amount of British capital invested in Chili, belonging to registered joint stock companies alone, amounts to £17,000,000. It may reasonably be assumed that about one-half of all Chilean Government stocks are held by English investors. With these we reach a total of £22,000,000 of British capital invested in negotiable securities in Chili. To this if we add the capital of the English commercial firms established in that country, of the British steamship companies trading along the coast, and the value of English private property in the country, we may fairly set down the total figures at £25,000,000, which is probably considerably under the true amount.

No other country holds in Chili interests approaching in magnitude British interests. Germany, without doubt, ranks next, and France, Italy, and Spain also do considerable trade with the country. The United States is almost wholly represented by its two great insurance companies and one important commercial firm. Some three years ago an American syndicate did enter into a contract with the Chilean Government for the construction of all the new State railways, but though they received every possible encouragement and support from President Balmaceda, they were unable to carry out the undertaking, and transferred it to a native company, while preserving a small interest therein.

Under such circumstances, when, after five months of severe fighting, this civil war seems likely to continue for an indefinite period, bringing ruin to the country, and inflicting immense injury on foreign property, it would seem not unreasonable to expect that the governments of those nations which have the largest interests at stake in Chili, should take concerted action to promote the restoration of peace, to prevent a brave and industrious people from consummating their social disruption and financial ruin, and to save their own subjects' property in that country from further and apparently indefinite depreciation.

The great share which English, and German capital has taken in the development of Chilean commerce and industry would seem to entitle these two nations above all others to take the lead in the matter. These Governments are both ably represented in Chili, and are, no doubt, kept fully and accurately informed as to the strength and resources of the combatants, and the true feeling of the people. They are in



a position to enter at once upon the course we have humbly suggested.

Some abortive attempts at mediation have been recently made, in which the United States Minister in Chili, Mr. Patrick Egan, is understood to have taken a prominent part. Rightly or wrongly, this gentleman is believed to be a warm friend and supporter of President Balmaceda, which may have led the Congressional party to receive his overtures with some distrust. Be that as it may, there can be little doubt that the notorious ex-Treasurer of the Land League and the American political circle to which he owes his present post, bear no good will towards England, and it behooves us to be on our guard against all action from that quarter. Any arrangement brought about under such auspices would certainly turn out as injurious to British *prestige* and interests as its promoters could possibly contrive to make it.

#### THE FARMERS' DISCONTENT.

L. L. POLK, PRESIDENT OF THE FARMERS' ALLIANCE.

*North American Review, New York, July.*

THE great fundamental principle of the discontented farmers is "equal rights to all, special privileges to none." They have made demands for legislation which they believe would be beneficial to them, though not exclusively to them. Some of these demands have been strenuously opposed on the ground that they can be acceded to only through "class" legislation. The objection is debatable, but let it be admitted for the sake of argument. The farmer points to the statute-books full of legislation in the interest of other classes, and exclaims: "Equal rights for all! If it be right to legislate for the manufacturer, shipbuilder, banker, why not for me?"

"But," says the legislator, "one of your tenets is 'special privileges to none.' How can you ask for special legislation?" The farmer replies: "Yes; 'special privileges to none.' Take away the the special privileges you have accorded to the manufacturer, the shipbuilder, and the banker."

The farmer has never made claim for greater consideration than is accorded to other classes; and only very recently, when overcome and discouraged by adverse conditions and discriminating legislation, has he asked for the same consideration from national power that nearly all other classes have enjoyed for years. The test of "industry, skill, frugality, and fair dealing" has been applied to the vocation of farming under existing economic conditions without encouraging results. The average land-owner and farmer, though exercising the greatest skill and economy, cannot hope to achieve fortune in a lifetime.

In defining what is "truly the basis of our national prosperity," Mr. George E. Waring, Jr., in the June number of this *Review*, indulges in misleading, if not erroneous language. The term "national prosperity" does not properly characterize the condition of a country or society, a large part of whose population is struggling under adverse and oppressive circumstances which arise from national legislation. It cannot be properly applied to this country, whose national records show the existence of nine millions of mortgages on the farms and homesteads of sixty-three millions of people—a mortgage to every seven individuals, or a mortgage for four families out of every five. If intended to apply to such a condition as this it is misleading. The possible error lies in the assertion that "industry, skill, frugality, and fair dealing" are the basis of national prosperity. Mr. Waring adds: "The sphere in which these are applied is immaterial." This leaves a loop-hole of escape from every objection that may be urged to the assertion. It was evidently intended to apply to individuals in the pursuit of their various callings, and if so limited, objection would easily prevail; for there would be no difficulty in establishing the fact that "industry, skill," etc., cannot succeed against the adverse effects of discriminating legislation.

"You can legislate prosperity or adversity on yourselves,"

was a tenet of the framer of our National Constitution. The truth and force of this enunciation are beginning to be felt by the whole people, and they are awaking to the realization that in a society which has reached the stage and dimensions of ours, legislation is the basis of national prosperity. In this their conviction is so strong that they are proposing legislative remedies for existing evils and inequalities; but the step was not taken until they had long sought in vain for some other method.

There may be a transient dismissal of the whole matter by saying to the farmer: "If you do not like it, other vocations are open to you." This is measurably true, but the advice is superfluous. There has been, and now is, a fleeing from the farms that causes an astonishing increase of population and overcrowding in the cities, and the sufferers from the overcrowding are not those who flock from the rural districts. Their rugged ability and sterling worth soon crush out such competition as is met in the lifelong city element, which becomes the suffering element whenever suffering follows influx of population; and this crushed-out element is neither fitted nor able to go and conduct the abandoned farms. A condition which would follow a total abandonment of farms can be more easily imagined than described.

The farmer's discontent arises not so much from limited latitude of success offered by the farm as from the impositions of legislation effected while he was devoting his whole attention to his immediate business, and intrusting his interests as a citizen of the nation, to representatives who have betrayed that trust. The reckless practical disregard of pretty sentiment, and the almost general repudiation of pledges and promises made in favor of the farmer for many years, have instilled into him a notion that he must secure and maintain his "fair field" by personal exertion, if he is to have it at all; and anything now presented spreading forth a new phase of duty or conveying a new variety of pledge or promise comes too late to influence him to step aside and longer trust his interests to others.

#### FIVE YEARS OF RESOLUTE GOVERNMENT.

EDITORIAL.

*National Review, London, July.*

IN concluding a memorable speech at the beginning of his present administration, Lord Salisbury remarked that the disorders in Ireland, troubles which had only been aggravated by the "remedial measures" of his predecessors, might be more efficaciously attacked if treated to twenty years of resolute government. Thereupon many emotional minds imagined that reactionary Toryism in its most inhumane temper was once more in the ascendant; and when the Prime Minister's proposition began to be put into practice through the Crimes Act, distressed prophets wailed about "Coercion for ever and ever," and predicted all possible evils.

Well, the policy of which all those terrible things were predicted has now had a trial for five years, and it is not unreasonable to point out that our friends the prophets have cause for rejoicing. In realizing that their expectations of untold woe have not been fulfilled, they must have a new confidence in humanity when they ponder the fact that even Tory notions may bear good fruit and Tory ministers keep their promises. The jails of Ireland, which were speedily filled when the policy of indiscriminate conciliation was abandoned, now hold fewer "political prisoners" than they held at the most peaceful time of Mr. Gladstone's last administration. Indeed, so satisfied are the Gladstonians that Lord Salisbury and his colleagues were much wiser than at first appeared, that it appears quite possible that Home Rule will have no place in the programme when the Gladstonians come into their own again. Recent Gladstonian successes at by-elections have apparently put so much heart into the party managers that they have acquired a new hope for the old cry, but in a document recently distributed among the electors of the United

Kingdom, setting forth "What the Liberals propose to do," no mention is made of Home Rule. This shows that although the party may not have formally abandoned the idea of giving Ireland independence, it is so much impressed with the success of the government of that country by its opponents, that it is disposed to rate the theory of "Nationality" as of much less urgent importance than it was to them five years ago.

If that is a just interpretation of the matter, the Unionists have cause to be more easy in their minds than they have been at any time since their party came into power. In their just disapproval of the readiness with which Mr. Gladstone, since he fell from office, has abandoned statesmanlike traditions, from his anxiety to gain the support of fanatical factions, Unionists generally have been unmindful of the highly important fact that it was not until the Radical leader took up their cause that the Separatists became an alarming menace to the integrity of the realm. Now, as heretofore, the Irish agitators avow, whenever there is occasion, that the National cause is independent of all English parties; but, as Irishmen themselves must realize, when the excitement caused by eloquence has passed off, that is absurd. The history of the United Kingdom uniformly shows that when they are without allies in England the Nationalists of Ireland are of practically no account at home.

From the idealist's point of view there may be much to carp at in many of the measures which the present government has introduced; and we frankly admit that, in an ideal State, neither the Irish Land Bill, nor the Free Education Bill would be an ideal measure; but England is not an ideal State. Its Constitution is so exceedingly complex that we can never have a polity as clearly perfect in the eyes of the political economist as the multiplication table is in those of the arithmetician. Our realm is very ancient; its society embraces types of mind and of character as diverse as were ever gathered together within the confines of any one nation; we have been subject to all modes of government which the minds of savages and of civilized men have ever conceived. How, then, can any rational man expect that our legislation will ever flow on from Act to Act with a limpidity and an abstract righteousness as pleasing in the sight of gentlemen who imagine themselves omniscient on the strength of having read a few essays by Mr. Herbert Spencer, as the laws of the New Atlantis were to the angelic Socialists of Bacon's dream? No nation can ever rid itself of its past, and the polity of an ancient realm like England, which must always be the outcome of excessively complicated necessities, can at the best merely strive after ideal perfection.

#### THE GERMAN PARLIAMENTARY SESSION.

ALEXANDER MEYER.

*Die Nation, Berlin, June.*

**B**OTH the Reichstag and the Landtag have had an unusually long and laborious session, and many persons who sit in both bodies are quite exhausted by their work. Whether the results are worth the efforts that they have cost is an open question. It is a picture with strong lights and shades. The most gratifying of the fruits of the session is the international convention regulating railroad freight traffic. Very little noise was made about it; yet in such achievements we can recognize the spirit of a new age, in which the efforts among nations directed to the peaceful development of communications weigh heavier in the scale than the refinements of the professional diplomat. In former times the highest duty of an honorable man was to remain a faithful member of the municipality or of the narrower corporation where fate had set him down. The conception of country had scarcely been formed prior to the fifteenth century. Nowadays the chief duty of an honorable man is to be a good patriot, and it is not found to interfere with his relations with local communities and corporate bodies.

The time will come when the noblest part of the right-minded man will consist in his being a good cosmopolite, and it will then be found that this duty can be discharged without impairment to the proper feelings of patriotism. When that time arrives national Chauvinism will be looked upon in the light in which we now regard provincialism. No hero or prophet will suddenly proclaim cosmopolitanism. The great edifice will be slowly reared, one stone upon another.

The darkest point in the late session is the law on land rents, the mischievous significance of which has not yet been sufficiently discussed in the newspapers. Nothing can be more incompatible with the spirit of modern times than inconvertible property. The whole spirit of the middle ages can be characterized in those two words. The watchword of the modern age may be expressed in the phrase: Short contracts, long friendships. Inalienable estates furnished the hidden cause for the French Revolution, and explain the overthrow of the Prussian State at Jena. Indissoluble private relations are like a parasitic vine that sucks the pith from a tree, and checks its growth. Where such feudal conditions exist, prosperity and intelligence are hindered in their development. The principle of the division of labor cannot have room to assert itself where men are not free to enter into binding contract relations. This principle demands that a man should be able to discharge any legal obligation lying against his person or property by the payment of an adequate sum of money. In vain did Stein endeavor to strike a compromise in Prussia between the principle of the economic freedom of the individual and the historic heritage of feudalism. A Hardenberg had to come after him, who broke away entirely from feudal traditions, that he might preserve the State by taking it back to the eternal sources of its power, the productive faculty and energy that lie in the breast of the individual. The restoration of perpetual rents strikes a holy image from its pedestal, and the penalty for the sacrilege will follow. And all this for no practical object—only to gratify the poetic whim of a man who has read Justus Möser without bringing to bear the critical judgment that this author's works especially demand.

Three important bills were passed that can be properly characterized as reform measures: the sugar tariff, the rural commune, and the income tax laws. The industrial tax law may be designated as an appendix to these. It may be said of the Ministry that the spirit was willing, but the flesh was weak. The places were correctly discerned and noted where reforms are needed, and to that extent the stagnation that prevailed in the last years of the Bismarck régime has been overcome. In the case of each of the three bills the Government began by granting the reactionaries points that should have been made the basis for considerable concessions, and in the end had to make important concessions instead of receiving them. Only once did the Government meet the Junkers with a resolute attitude, and that single effort exhausted their strength. After that they proceeded on the principle of yielding every point to the Conservatives, but nothing to the Liberals. The debates on the game laws led to a lamentable issue. The mischievous game preserves are brought under the protection of the law, and those who sustain the injury have the poor consolation of dividing the damage equitably among themselves, while the one who commits the injury goes scot free. The protection of useful plants is esteemed of smaller account than the preservation of noxious beasts. The laborers' protection act consumed an extraordinary amount of labor. It would have been better to contract the scope of the measure and supply in succeeding years the omitted parts. Nevertheless, the law may be counted among those which, when their good and bad features are reckoned up, show a considerable balance on the credit side of the account. The same may be said of the laws on the application of the sequestered ecclesiastical subsidies. It was high time, in some fashion to end a dispute that had been dragged out to an



insufferable length. The School Bill was withdrawn with the consent of all the parties. That it must be brought in again, if the Government mean to be true to their programme, is beyond question; but whether they will be capable of finding a way of getting together a majority for it, is a question that the future will probably answer in the negative sense. If no final judgment can yet be pronounced on the recently nominated Minister of Worship and Education, yet he has let fall expressions on various occasions that have caused shaking of heads. Probably no practicable educational law can be carried through unless a fair bargain is struck with the Liberal ideas. There is little prospect of that being done, as it looks at present. In the debate on the suspension of the grain duties, the Government took a position that went far beyond the expectations of the extreme Agrarians. They have had the hardihood to undertake to keep the duties intact till February, in the face of the exhausted stocks, and of the facts that in some districts the authorities have officially announced a state of famine, and that the rise of prices has produced much discontent that is free from all political flavor. The Government must recede from this foolhardy position, or perhaps it will fall on this question. From a Liberalist point of view that would be a matter of regret. We have prepared ourselves for very slow and gradual reform legislation, but have hoped that the reforms would be real, not sham reforms.

## SOCIOLOGICAL.

### THE ENCYCLICAL AND THE ECONOMISTS.

THE REVEREND HERBERT LUCAS.

*The Month, London, July.*

NOT the least important of the many far-reaching effects of the Encyclical *De Conditione Opificum* should be the encouragement of educated Catholics to take an intelligent and practical interest in what is commonly but somewhat inaptly called Political Economy.

The Encyclical cuts at the root of faulty and inadequate theories on the subject, and sets forth in effect, if not in words, a powerful plea for the reconstruction of economic science on its true basis. Of such a sound and comprehensive system of political economy has our Holy Father, Pope Leo XIII., in part traced the plan and laid the foundation.

No inconsiderable portion of the ambitious edifice of abstract hypothetical speculation and of premature and practical dogmatism erected by Adam Smith and his successors, by Ricardo and McCulloch and Senior, by Mill and Cairnes and Fawcett, has, during the last twenty years, crumbled into something like a ruin; partly under the fire of such searching critics as Thornton and Bagehot and Jevons, Cliffe Leslie and Sedgwick and Ingram, but principally under the steady and relentless pressure of facts. Much of the political economy deemed orthodox thirty years ago has been weighed in the balance and found wanting. The "wage-fund theory" has gone the way of all crude hypotheses; the Ricardian theory of rent has been shown to be only the statement of a tendency which, in a large proportion of cases, is obscured and overruled by the operation of other economic laws; the conception of value and the laws which determine price have turned out to be much more complex than a student of the text-books would suppose; and even the vaunted principle of free trade is reduced to the truth that purely mercantile considerations, for the most part, make for a free exchange of commodities between countries which are afflicted with no special source of weakness.

Yet in spite of occasional admissions of a somewhat academical character concerning the hypothetical nature of the "science" as understood by the followers of Adam Smith, in spite of Mills's assertion that "except matters of mere detail there are perhaps no practical questions . . . which admit of being decided on economical principles alone," in spite of Bage-

hot's dictum that "modern economists know their own limitations," and that "they would no more undertake to prescribe for the real world than a man in green spectacles would undertake to describe the colors of a landscape"—the "principles of political economy" have been too often appealed to as decisively determining the solution of momentous problems affecting the public social welfare. The "hypothetical" speculation of the academic economist has too often issued in the "practical dogmatism" of the doctrinaire politician. In the name of economic science British subjects have been suffered to die of famine in India and elsewhere, in the fear lest some worse evil should befall if the free course of trade, so dear to the economic mind, should be interfered with.

It is not enough to discard a number of the old, loose generalizations in favor of concrete phenomena. Every systematic branch of study must proceed upon some fixed principles; and that which is needed for the reconstruction of economic science on a true basis is a recognition of the truth that not only are economic questions inseparable from ethical and religious considerations, but that ethics and religion lie at their very root. When the concept of political economy is so extended as to embrace the consideration of all that directly concerns the temporal well-being of human society (excluding only such questions as relate to the various forms of government), when for 'the wealth of nations' we substitute "the welfare of nations" as its subject-matter; then, and then only, does a systematic and satisfactory treatment become possible.

The Encyclical lays the foundation stone for a sound system of political economy in this wider sense. Economic science so understood cannot be restricted to speculative inquiry into the supposed automatic action of so-called economic causes. Concerned with the operation of free moral agents, it is essentially a practical science, a branch of ethics, having for the object of its inquiry not merely "What will happen under such and such circumstances?" but also, "What results are desirable, and what measures are to be taken to attain them?" As a sound system of ethics must start with the question: "What is the *summum bonum*, the end to whose attainment the activity of the individual should be directed?" so a sound system of social or political economy must begin with question: "What is the end to be sought, the true ideal of national and social prosperity?"

This ideal the Encyclical teaches us to form.

### MODERN METHODS OF TREATING INEBRIETY.

H. R. CHAMBERLAIN.

*Chautauquan, Meadville, July.*

THE agencies for combating the evils of intemperance were never so strong and well organized as now. But is there any genuine prospect of victory in the battle, and if not, why not? Has the issue been made sufficiently broad? Have all the available resources on the side of right and virtue been called out? Two divisions of the same great army have borne the brunt of the fight thus far, and right nobly have they struggled, each for the same end. One division has used the persuasive force of moral law, the other the physical interference of statutory enactment. Is it not time to admit that neither method is alone sufficient to cope with the issue; that both allied are in fact inadequate to the tremendous emergency?

Where are the reserves? What has become of the Third Division, so long silent that those in the battle front have ceased to rely even upon its moral support? Science has been the laggard in the fight, and that, too, when it has claimed the issue as peculiarly its own.

The physicians composing the American Association for the Study and Cure of Inebriety, assumed a grave responsibility twenty years ago, when, at their first meeting, they declared that drunkenness was a disease. The stand taken by the association attracted even more attention in England than in

America, and at the request of Parliament, in 1872, two delegates from the association went to London to give their views regarding the control of habitual drunkards. A special committee of the House of Commons made an exhaustive investigation, resulting in an indorsement of the affirmation that inebriety is a disease. Then followed a more extensive and thorough test of the asylum idea than has been given in this country, and, it is said, with somewhat better success.

Twenty years' study and experiment in the treatment of inebriety (dipsomania) has brought little change in the methods of even the best practitioners. It is declared to be a specific disease, but the regular practitioners have no specific remedy for it. Honest physicians will admit that the only advantage of the inebriate home over the jail in the treatment of drunkenness is the greater attention paid to the inmate's general physical condition.

Most specialists affirm that persuasion, reasoning, and other methods depending upon a patient's will power for success are of no greater avail than they would be in the treatment of insanity. Their explanation of sudden cases of reformation is that the victims never suffered from true dipsomania. Some drunkards, then, are not dipsomaniacs. The problem of diagnosis is not clear to the non-professional mind.

The time required to effect a cure is between one and two years, and even then there is no certainty of results. The proportion of cures at the Fort Hamilton home is about 44 per cent., and that is a representative institution in that regard. The States which authorize the commitment of habitual drunkards to inebriate homes on application of their families or friends make the term of confinement, the doctors say, much too short. Three months is the usual period, whereas a year should be the minimum, with power in a medical board to extend the time.

There have been heralded before the public scores of "cures for drunkenness," some forty of which have been analyzed under the auspices of the American Association, and proved to be either inert, useless liquids, or compounds of alcohol; and the Association is now inclined to condemn indiscriminately every "cure" that is publicly offered.

The people of Illinois and Iowa have become more or less familiar within a year or two with the testing by an Illinois physician of bi-chloride of gold as a specific in the treatment of dipsomania. The experiment has met with such apparent success in the treatment of five thousand cases, that some influential secular papers have demanded the adoption of the remedy by public institutions which admit inebriates. There was held at Des Moines, Iowa, a few weeks ago, one of the most remarkable reunions ever assembled. It was a reunion of about one hundred ex-drunkards, who have formed a State league. The President, Robert Harris, Editor of the Missouri Valley Times, said, in a speech:

Missouri Valley, Iowa, the city in which I live, is not a very bad city in the drinking line—just an average Prohibition city; but since I made my pilgrimage to Dwight, I have sent thirty-two of the boys to that place or to Des Moines to be cured . . . and they are to-day as sober men as there are in Iowa. The State should take this matter in hand. The liquor habitué is afflicted with a disease worse than insanity. He has a chance for his life in this cure, and why should not the State furnish the institute? . . . there would be no need of Prohibition laws, for when a man has gone through the treatment he ceases buying liquor, and if all drinkers will quit buying, the saloons will soon close.

The new treatment consists in the administration of bi-chloride of gold in solution hyperdermically and through the stomach for a period of about three weeks. Its effect in destroying the appetite for narcotics is said to be immediate. It is the practice to allow the patients to drink all the pure whiskey they want while under treatment; but none of them call for liquor after the third or fourth day. It is voluntarily discarded, and the appetite, it is said, never returns. The reports submitted show only five per cent. of failures or relapses in 5,000 cases treated during ten years. The evidence is worthy of most careful investigation by the best scientific minds, to

the end that society may not miss the fullest benefits of what may be a most valuable discovery.

I must not omit to mention that much successful work has been done by the New York Christian Home for Intemperate Men, located on Madison Avenue near Central Park. The managers of this home seek to cure inebriety by saving the soul of the inebriate and in no other way. The number of men admitted during thirteen years was 3,212, of whom 2,716 professed to be converted and 496 did not. The number who "remained steadfast as far as can be ascertained" was 2,026. This is a much larger proportion of cures than the Fort Hamilton institution reports.

What is needed to-day more than all else in dealing with this most vital problem, is a broader, more liberal spirit of coöperation.

#### THE INCREASE IN INDUSTRIAL REMUNERATION UNDER PROFIT-SHARING.

DAVID F. SCHLOSS.

*Economic Journal, London, June.*

IN connection with the peculiar method of industrial remuneration known as Profit-sharing, it is well to consider, by the light of such statistical information as it is practicable to obtain, one important point—the actual extent of the addition which the adoption of this method has made to the remuneration of labor.

It is proper for me to begin by explaining the sense in which I use the term "profit-sharing." I define it to be an arrangement under which an employer agrees with his employes that they shall receive, in partial remuneration of their labor, and in addition to their ordinary wages, a share, fixed beforehand, in the profits of his business.

The total number of British employers (other than coöperative societies) known to me to practice Profit-sharing is forty-nine, of which forty-five have practiced this method for one year or more. Of these I have been able to obtain information as to thirty-five only.

With regard to the extent to which the participation in profit extends, it may be taken that, in most instances, the number of the participants is very nearly identical with the number of employes; though sometimes a minimum period of service is required to entitle an employe to share in profits. As a rule, the participants share in the ratio of the wages earned by each; in a few cases length of service entitles an employe to an extra share.

In considering the actual addition made to the remuneration of the employes of these firms, it would obviously be proper to take into account the fact—if fact it were—that any of them have used the adoption of Profit-sharing as a means to induce their work-people to accept a lower rate of wages than they could and would have insisted upon if no scheme of Profit-sharing had been in existence. That Profit-sharing may be adopted expressly for this purpose is quite possible. Indeed, in regard to a firm by which Profit-sharing has been introduced within the last few months, I have reason to believe this to be the case.

Although it would not be correct to say that all these thirty-five firms, without exception, pay their employes according to the scale of wages and the regulations recognized as fair by the trade unions, yet, speaking with some knowledge of the circumstances, I may express my opinion that in one only of those cases are the employes receiving lower wages by reason of their sharing in profits, this exception being a case in which the employes have received the abnormally high bonus of 26.9 per cent. on wages. In all the other instances, I believe that the bonus is a clear addition to the normal remuneration of the employes.

The coöperative societies above alluded to have a central organization called the Coöperative Union. The members of these societies belong, with comparatively very few exceptions,



to the working classes. Societies of this kind are divided by the working-men coöperators into two classes, "distributive" and "productive." The distributive associations are founded primarily to retail to their customers (who in most cases hold shares in the "store") groceries and other articles not manufactured by these associations. Of these distributive societies there are in Great Britain 1,418, with 1,026,912 members, and with sales in 1890 amounted to £28,260,946. Lately the Coöperative Union instituted in respect to the "distributive" societies a systematic inquiry, as to whether there was Profit-sharing among the salesmen employed in the "stores." The Union, however, found it difficult to get at the facts, the replies to the Union's circular of inquiry not being very numerous. We are told that "about sixty societies state that they share profits with their employes, but to what extent and in what manner it is almost impossible to determine. Many societies, however, state that their employes get the same amount per pound on their wages as is paid to the members on their purchases."

That a certain number of these "distributive" societies practice Profit-sharing by giving to their servants a bonus at the same rate as the rebate or "dividend" paid to purchasers is all that can be ascertained. This dividend, in a fairly successful society, is at the rate of from five to ten per cent., sometimes it reaches twelve and a half per cent., and occasionally even a higher figure. Whether, with regard to the employes of those coöperative societies which pay "bonus to labor" in "distribution," it could safely be asserted that the whole of this bonus is a clear addition to their normal remuneration is extremely doubtful. For with regard to shop assistants there is no recognized standard rate of pay; and there can be no question that in a considerable number of instances, the employes of these Profit-sharing coöperative societies consent, in consideration of their right to receive "bonus to labor," to accept lower wages than they would otherwise demand and obtain.

Some coöperative associations possess what are called "productive" departments, in which they manufacture a certain part of the goods which they sell. Among these "productive" departments a somewhat small proportion practice Profit-sharing in regard to the persons employed in these departments. Here, as in the case of the shop assistant, comes in the doubt whether some part or the whole of this bonus is not in lieu of, rather than in addition to, the normal rate of wages. Without attaching too much importance to the accusation of paying low wages in these departments made against the coöperators at, and to a large extent indorsed by the action of, successive Trade Union Congresses, it is yet difficult to feel convinced that the workmen employed by these stores are in no case induced by the promise of bonus to submit to receive a lower rate of wages than they could and would otherwise obtain. Miss Beatrice Potter, in a treatise entitled "The Coöperative Movement," and containing, in a concise form, a mass of valuable information, says of these "productive" associations that, taken as a class, it is not possible to speak of them too severely.

#### THE REAL JAPAN.

*Le Correspondant, Paris, June 25.*

A GREAT deal has been written about Japan for some years past, and yet that country is far from being well known.

Despite their impatience, Europeans have not been able to get into the interior of Japan. They have to content themselves with exploring the seven coast towns which have been opened to them, and cannot go beyond certain limits. To pass beyond these limits a special permit must be obtained, and that permit it is difficult to procure. This passport is in force but a short time, and the provinces allowed by it to be visited are carefully specified.

The eye of the police is constantly on the foreign traveler.

Wherever he stops he must deposit his permit. The place where he can stay, and the time when he must go away, are precisely indicated.

Outside of apostolic missionaries, who there are all Frenchmen, very few persons have been in the interior of Japan. Travelers generally are deterred by the difficulties, the fatigue, and the dangers of the journey. Among other deterring causes is the general demoralization of manners. The open and undisguised relations between the sexes shock Europeans. Among the Japanese, modesty, decency, shame, do not exist. As they have no idea of these things, their language has no word to express these feelings. The lettered Japanese have made efforts to compose suitable words for this purpose, but these efforts have been in vain, because they do not comprehend the idea to be expressed.

One of the difficulties experienced by missionaries in their attempts to improve the morals of Japan springs from the question of clothes. The Japanese when at work habitually divests himself of all clothing. In the open towns foreigners protested against these habits of nudity. Some Protestant pastors—English, doubtless—conceived the idea of distributing to those about them *inexpressibles*. The expense was great, and produced no result, for the Japanese eagerly accepted the gift of the trousers, but did not put them on. Government aid was invoked, and the police issued an edict that people, even when at work, must wear clothes. The Japanese supposed it to be a sufficient compliance with the edict to put on a waistcoat, although some of them added to the waistcoat a cravat.

Marriage in Japan is but a passing union, which can be dissolved at the pleasure of the parties. A plurality of wives is respectable, because it is the standard by which wealth is estimated. In some parts of Japan infanticide is common. The immorality of the country causes the public health to suffer. At Nagoya, a military town, and one of the most corrupt, one of the latest councils of revision found but eleven sound conscripts out of 356.

Besides immorality, drunkenness is a common vice. The ordinary drink is a fermented liquor, made from rice, and called "saké." On the first day of the year, when the government functionaries exchange official visits, by midday they are all usually so drunk that they can hardly recognize each other.

The difficulties arising from manners and local habits are not the only obstacles in the way of Roman Catholic missionaries. They have besides to contend with the rival hostility of a crowd of Protestant pastors.

Every one who knows anything about the extreme East is aware that every convert there to Roman Catholicism is a recruit for French influence; so that in Japan the word *Catholic* is synonymous with *Frenchman* and *vice versa*. To defeat the ascendancy of our missionaries any means serve. Christian morality ceases to be inflexible and yields to circumstances. All sorts of concessions are made to keep or attract those whom Roman Catholic severity frightens. If necessary, gold is used, with which the Protestant pastors are much better supplied than our priests, who receive about ten dollars a month only.

An error, widely spread, represents Japan as having entered on the movement of European civilization. This is far from being the case, for several of the institutions recently introduced are not yet understood by the nation. The government is far ahead of the people in the march of ideas.

The first vote of the Parliament elected according to the constitution recently established in Japan, was an act in opposition to the tendencies of the government. The deputies chose an opposition president. The turn and form of the debates have more and more accentuated their resistance to the new ideas. Several reforms indubitably wise, expenses useful for the general interest, have been rejected, from hostility to the power which suggested them; important projects remain

in suspense. The gravest thing, however, is that the Parliament is evidently inclined to return to feudality to a certain extent. In brief, the imperial power cannot congratulate itself on its attempt at parliamentary institutions. Without being pessimists, people accustomed to the somersaults of universal suffrage in Europe may justly fear, in a future more or less near, for the stability of the Japanese throne.

A reaction in the advance of the imperial government would be a perilous obstacle for European civilization in Japan, and a peril not less great for Christianity, of which our Roman Catholic missionaries are the most zealous apostles. Their safety depends entirely upon the protection afforded them by the central government. Nevertheless, their personal safety gives them less concern than the progress of French influence; and that is why they have so much at heart the institution of new schools. These are sure to have many pupils; our teaching staff is ready to endure any amount of fatigue, our religious staff to make any sacrifices.

The eyes of the Japanese people, however, seem to be very gradually opening. They work in silence, awaiting better days, but begin, I think, to distinguish their true friends. Whenever Japan becomes Roman Catholic, we shall have at the antipodes faithful allies. Its inhabitants are already called, as much, perhaps, on account of their defects as the good points of their character, the *French of the extreme East*. May this appellation, now prematurely applied, soon become the expression of an actual fact!

#### THE EVER CHANGING ASPECT OF CITY POPULATIONS.

ULRIK SVESDRUP.

*Samtiden, Bergen, No. 1, 1891.*

ONE evening in a Munich restaurant the keeper asked a number of his guests: "Have you ever seen a native of Munich?" All answered, "No!" and were quite startled by the innkeeper's rejoinder: "Neither have I." After a while he told them how he had often asked people that question, and invariably got the same answer.

Of course there must be natives of Munich, but there are not so many as generally supposed. According to statistics 375 of every 1,000 of Munich's population are born in that city. From 1871 to 1875 37,320 persons died in Munich, while 37,549 were born, and its population increased by 23,331—how? By immigration. Out of 100 marrying men in that city, only 20 are natives, the balance are immigrants, and their children must be subtracted if one wants to know, how the population grows irrespective of immigration. The result will show a large deficit, and will demonstrate how the original population of a city in a few generations has been supplanted by an entirely new and larger one.

Let us keep this example before our minds, and enlarge it by an illustration. A city is like a lake formed by a river. Apparently such a lake has an independent existence. It is only a close observation that will show the constant influx and efflux. Let us also remember that the population of a country consists of three classes of people: (1) Those that live on and from the soil, the landed proprietors and the peasants; (2) the middle class, in which for the present we count the scholars, artists, office-holders, etc.; (3) laborers, who own no property, and the proletarians. These are the same people, existing in three different strata.

The middle class, speaking in a general way, is a transition from the toilers of the soil to the laborers' class, and holds its own only by determined efforts. It has no existence in the natural order of things. It arises from the surplus population in the country—when the peasant, who originally was his own factotum, his own shoemaker, his own weaver, his own tailor, his own artist, builder, and painter, ceases to be so, and either limits himself to the tilling of the soil or emancipates himself, becoming a man of learning or art. As such he soon quits

the open country and congregates with his likes, which congregations become cities. The larger the concourse of people, the larger the competition, while that class which are the actual producers remain more or less stationary. Competition and exhaustion of native strength force the weaker to the wall, reducing them to laborers, thus giving rise to the laborers' class.

As a class it has come to full development by the introduction of steam and the application of machinery. Our day sees it grow more rapidly than any former age. It will have a large share in the coming social conflicts.

Thus we see the beginning of the rise of the city, and the first element of its subsequent growth, is, according to Malthus, the increasing number of births among this thus gathered group of people. The next element is the accession from the country districts, where the population also increases out of proportion to its means of support, and where the land does not need them as tillers or toilers, refusing them a life support. But it is not necessity only that drives the surplus population from the country to the cities. Hope of more rapid gain is also an important factor. The farmer is never a real trader; the city man becomes one by force of circumstances.

But we must keep to our illustration above. We see how the city fills up, like a lake formed by a river, but where is the drain, and how comes it that natives of Munich are so scarce?

The city man's existence is uncertain. He lives and holds his own only at the price of constant vigilance. Hence he is always moving. Statistics prove that he removes every two generations to another city, more favorable to him, as he thinks, or for other reasons. Statistics also prove that in every generation one or more members of a family are lost by sinking down to the lowest strata, or perishing.

Thus is a city drained, and thus it presents an ever-shifting population, and the natives are hard to find.

#### EDUCATION, LITERATURE, ART.

##### UNIVERSITY EXTENSION IN AMERICA.

PROFESSOR HERBERT B. ADAMS.

*Forum, New York, July.*

INDIVIDUAL and partial attempts had heretofore been made here and there in the United States, but Philadelphia deserves the credit of really establishing University Extension in a thorough and systematic way, which promises to be of practical service to the whole country. A remarkable phase there was the interest taken by intelligent workmen in a lecture course on higher mathematics given by Professor Crawley, of the University of Pennsylvania. Thirty-five machinists, draughtsmen, architects' assistants, and other skilled workers petitioned for such a course, and it was given, with an average audience of seventy-five attentive hearers.

The American field for University Extension is too vast for the missionary labors of any one society or organization. Our Eastern universities and the State institutions of the West and South, as well as the agricultural colleges throughout the country, have fields all their own, which no association of middle men can work half so well. A regular staff of University Extension lecturers should be trained at our best universities, from their own graduates. These academic fledglings should be taught to fly around the home nest before attempting distant flights. This is the method of Baltimore, Oxford, and Cambridge. While it is recognized in England that almost anything will pass at college, no young lecturer is allowed to experiment upon an English public until he and his syllabus have been approved by critical academic authorities.

The most significant sign of the times is the appropriation by the New York Legislature, at its last session, of \$10,000 in aid of University Extension, to be expended under the direction of the Regents of the University of the State of New York. The Regents, of whom George William Curtis is the



Chancellor, are a kind of ministry of public instruction for the whole State. They have full power to coöperate with localities, organizations, and associations, within State limits, for the purpose of extending to the people at large, adults as well as youth, opportunities and facilities for higher education. No part of the appropriation can be expended in paying for the services of local lecturers. The economic principle of University Extension is that localities benefited bear the expense. A local course of lectures should not cost more than \$350. The intention of the New York Act is to provide the means for organizing a State system of University Extension, to suggest proper methods of work, to secure suitable lecturers, to conduct examinations, to grant certificates, and to render such general assistance and coöperation as localities may require.

The machinery for the conduct of local examinations already exists in the State of New York as it did in England before University Extension was inaugurated. By the Act of June 15, 1889, the Regents have full power to establish higher examinations, and to confer diplomas of any kind that they may deem proper. They can mark out courses of study and establish requirements for degrees of every sort.

It now remains for the Regents to appoint a competent University Extension secretary to organize local lecture courses in connection with colleges, universities, libraries, museums, and associations throughout the State. The greatest difficulty will be to secure the lecturers. The success of the experiment will depend upon those who undertake it. While the colleges and universities of the country must supply educated men for this service, a State seminary should be established for the practical training and preliminary testing of public instructors. Such a training school could be inexpensively maintained at Albany, where the resources of the State Library would afford admirable opportunities for original research for the quiet preparation of lecture courses by would-be educators. The State and City of New York are full of good agencies for the promotion of University Extension, which need only to be utilized. Such extension will provide an outlet for college graduates and at the same time recruit the supply of students.

University Extension has been carried through all England. The Scotch universities, the colleges of Ireland and Wales, and even the distant universities of Australia have followed the good example set by Cambridge. In 1889-90 nearly 400 courses of local lectures were given under the auspices of the Oxford, Cambridge, and London organizations; and 41,000 English men and women outside the colleges and universities were reached last year by these extension courses. So remarkable are the facts concerning the local demand by the English people for higher education that it seems to mark the dawn of a new era.

Old England has led the way to the higher education of adult citizens, but Americans have already advanced one step further, for New York has provided for a State system of University Extension.

#### ON THE ORIGIN OF MUSIC.

PROFESSOR JAMES MCKEEN CATTELL.

*Mind, London, July.*

MR. SPENCER'S paper on "The Origin of Music," contributed to *Mind*, No. 60, calls up a subject of widespread interest. The theory that art had its origin in overflowing energy is important, but it in no wise explains why art should have followed its historical course of development, nor why we judge one work of art to be good, another to be bad. It is, however, that part of Mr. Spencer's paper concerned with harmony to which I wish to take exception. Mr. Spencer writes:

It goes without saying that there must be otherwise accounted for that relatively modern element in musical effect, which has now almost outgrown in importance the other elements—I mean harmony. This cannot be affiliated on the natural language of emotion; since in such language, limited to successive tones, there cannot originate the effects wrought by simultaneous tones. Dependent as harmony is upon relations among notes of aerial pulses, its primary basis is purely mechan-

ical; and its secondary basis lies in the compound vibrations which certain combinations of mechanical rhythms cause in the auditory apparatus. The resulting pleasure must, therefore, be due to nervous excitations of kinds which, by their congruity, exalt one another; and these generate a larger volume of agreeable sensation.

It is strange that the great advocate of the theory of evolution should hold that harmony, which has been gradually developed from melody, should owe its emotional effects to an entirely different origin. Mr. Spencer's conclusion amounts to saying that harmony gives pleasure because it is pleasant. The researches of Helmholtz, indicated by Mr. Spencer, have thrown much light on the physical basis of music. Helmholtz has shown that those combinations of tones which are considered the most harmonious are the freest from "beats." Beats are undoubtedly disagreeable. We do not know why this is the case, but we have the analogies of flickering lights and tickling, and may suppose that these rhythms are destructive or hurtful to mental and bodily life. The pleasure of harmony is not explained, however, by showing that it avoids disagreeable sounds. Wundt has laid stress on the fact that harmonious tones are most nearly related to each other through their overtones and difference tones, and holds that we derive pleasure from detecting such hidden resemblances. This is doubtless a fact, but it does not go far toward explaining the great emotional effects of music.

Mr. Spencer seems to hold that nothing in a single tone corresponds to a combination of tones, and that the intervals used in music are not found in nature. The facts are, however, different. Rameau and D'Alembert knew, more than a hundred years ago, that the overtones (harmonics) given by a single tone are in harmony with each other, and Helmholtz has shown that all difference in the timbre of sound rests on the number and strength of the overtones present. Thus, if the string of a violin be plucked it will vibrate, and will give a tone whose pitch will correspond to rate of vibration. But in addition to vibrating as a whole, the string will vibrate in two equal parts; each of these parts will vibrate twice as fast as the whole string, and give a tone an octave higher than the fundamental tone. The string will also vibrate in three, four, five, six, etc. parts, and will give a series of tones corresponding to these rates of vibration. In a single tone are included octaves, fifths, majors, and minor thirds, and indeed all the intervals and chords used in music. Thus, music is not as is commonly supposed, a creation of the imagination, freer than the other arts from a physical basis, but is rather a discovery and a development. All the combinations of music are latent in the sounds of nature, and the history of music bears witness to the gradual adoption of such as are more remote. The gradual perfecting of the scales used in music, was simply the discovery of the relations present in every tone of the human voice.

All differences in the timbre of tones depends on what overtones are present, and on their relative loudness. A tuning-fork does not have harmonious overtones, and it gives a thin and empty sound. A flute has only the first overtone emphasized, and we consider its tone sweet, but thin and clogging. In the trumpet the higher overtones discordant with each other are prominent. The violin possesses the complete series of overtones, and the player can emphasize such as he chooses, hence it is an instrument unrivalled in its power of expression. The difference in voices—and nothing is more characteristic than the voice, even in ordinary speech—rests on the overtones present. As the voice changes its expression different overtones are emphasised; and when it is swayed by emotion its quality still depends on the strengthening or weakening of certain overtones.

The theory I suggest to account for the immense emotional effects of music is that music expresses the emotion of the human voice. And this, not in any mystical manner, but simply by using and developing those combinations of tones which the voice uses when moved by sorrow and joy, despair and exultation. It is the voice which before all else excites and expresses emotion. We cannot fill the voice with feeling, but the great musician having the passion and the art, can combine tones and instruments so as to express his emotion.

## OCTAVE FEUILLET.

*La Lecture Rétrospective, Paris, July 5.*

THERE are few writers in whom can more clearly be perceived the truth of the old axiom: the style is the man.

Son of a Secretary-General of the prefecture of Saint-Lô, Octave Feuillet belonged to a class, half aristocratic and half *bourgeois*. Early in life he had a glimpse of that polished world the life of which he was in afterdays to depict. Sent to the college Louis-le-Grand of Paris he conceived the idea of becoming an author. His father opposed this dream. All fathers do so. They are right. The literary profession is a lottery in which a very small number win prizes. Those who win them sometimes lose their life or their happiness. A father who should say to his son: "I want you to be an artist or a poet" would be more cruel than Ugolino.

Octave Feuillet strove for four years to overcome his father's prejudices. Such an effort is a good thing. It breaks the weak; it strengthens the strong. The future Academician made success after success in pieces written for the theatre. The father at last consented to his son's marriage to the Muse—since he already had children by her!

Although Feuillet was twenty-six years old in 1848, it may be said that he belonged to the generation of 1830. The dominant trait of that generation was reaction. After the romantic era came the eclectic. Ponsard opposed Victor Hugo; Feuillet opposed Musset. This opposition was not shown in Feuillet's first work which belonged to the romantic school. In his second production, however, he began his individual manner, which is the reverse of that of Alfred de Musset. Feuillet put love in marriage and pleasure in morality. His earliest works show a horror of vulgarities. They are elegant, retouched again and again with fine shading—ingenious. His style was delicate as that of a woman; "one would say he has been one," wrote Sainte-Beuve.

The great critic was too much of a materialist to love this spiritual writer. Sainte-Beuve rarely spoke of Feuillet and only when forced to by the successes of the latter. These successes showed that the writer suited his time. Feuillet, like Meissonier, saw humanity in miniature and the public delighted in these agreeable and minimized pictures.

Feuillet, however, was becoming nervous and sickly. Paris enervated him. So he went back to his native Saint-Lô, where he married a charming young girl. From time to time he visited Paris, with which he seemed to be quite disenchanted. In this state of mind he wrote "*The Little Countess*." It was a work of greater strength than he had yet produced. In its scenes was perceived the approach of grand passions. When you put a shell to your ear and hear in it a murmur, people say it is the noise of the sea. Thus, this book preserved at Saint-Lô the noise of Paris!

Next came "*Dalilah*." This is a masterpiece. The artist had put forth all his strength. Eight days after it appeared, the director of the Vaudeville Theatre and the eminent actor Lafontaine went down to Saint Lô to beg Feuillet to dramatize "*Dalilah*." He consented, and the success of the dramatization was immense. This success induced Feuillet to return to Paris to live. Thereupon he was chosen Academician at the age of thirty-nine! He succeeded to the chair of Scribe. He was invited to Compiègne, and became one of the intimate circle of the Empress at Saint-Cloud and the Tuileries. He lost, however, his first-born son whom he dearly loved. He was attacked with malaria, and returned to Saint-Lô to recover his health.

Now and then he went to Paris. The shaking of the railway carriage and its swiftness gave him vertigo. So he always went to Paris in a coach, taking four days to make the journey. One of these journeys, to go and return, cost him \$80.

By and by came "*The Romance of a Poor Young Man*." This book contains all Feuillet. At the beginning are the delightful dialogues in his first manner. Then the phrases

swell in volume like the cry of a pack of hounds in full career. The young girls who have entered society read Feuillet. If he is not always chaste, he is always decorous. If there is occasional nudity in his heroines, it is as unconscious as that of the mother who nurses her babe in the garden of the Tuileries.

After 1870 Feuillet's health grew stronger. He ceased to go to Paris by coach. He made visits there occasionally to renew his ideas, and was sometimes seen in society. He was a man of the world, discreet, sweet in manner, with an aristocratic bearing. He knew how to talk, like the most of the great spirits of the generation which preceded ours. His speech was calm, never enthusiastic, but not cold. His two sons were in a college directed by Dominican Fathers. I imagine Feuillet would have made a good Dominican himself. But the wind does not ask the leaves where they want to go, and the wind of fortune blew Feuillet to novels and the theatre. He remained faithful to the fallen princes, the mother and son, whose welcome guest he had been in their fortunate days. It is evident that he was not a politician!

Feuillet never ceased to be a man of his time. He was always a living and growing master. The older he became, the more color his works had, like old pictures when you scratch their first varnish. His vocabulary enlarged, without his phrases ceasing to be simple.

The quality of his great talent was always the same, just as clocks have in the evening the same sound which they have in the morning. He is one of those who, in a realistic time, have done due homage to the ideal. He has preserved the traditions of polished society. He has had triumphs in a field, in which even failures would have been an honor for an author.

ZOLA'S LATEST NOVEL "*L'ARGENT*."*Blackwood's Edinburgh Magazine, July.*

ONE attribute of genius cannot be denied to Zola, the capacity of taking infinite trouble about any particular thing upon which he has resolved. We have seen him chameleon-like, alternately metamorphose himself into a market-woman, a farmer, a milliner, a *charcutier*, and a miner; and each time he has studied the *technique* of his trade as closely as though he proposed to earn his bread by the manuring of fields or the management of a millinery department. In like manner, somewhat more than a year ago, Monsieur Zola formed the resolution of writing a financial novel, though, as he has expressly informed the public, he was at that time utterly ignorant of money matters and of the manipulations of the Stock Exchange. Undeterred by these trifling considerations, the author applied himself with his wonted energy to master the details of his newly adopted trade of stockbroker. He formed acquaintance with various money-lenders and stock-jobbers, invested largely in literature bearing on the subject, and on the 17th of April, 1890, paid his first visit to the Parisian Bourse, in order to glean a harvest of personal observation and remark.

The *habitudes* of the Stock Exchange do not seem, however, to have appreciated the writer's laudable intentions; and it is asserted that the author of "*L'Argent*" was more than once compelled to beat a precipitate, and not altogether voluntary, retreat from the scene of action. Subsequently he engaged the services of a financial adept—a sort of money-crammer, whose office it was to verify and correct the work of the fiction-writer. Six hundred pages of manuscript alone were the result of all these prefatory studies, before Zola, on the 10th of June, 1890, took up his pen to begin the actual novel, which occupied eight further months to complete, and was, we are told, produced only at the cost of inexpressible labor and partially impaired eyesight.

It may be doubted whether this is the proper way to woo the reluctant Muses. Pegasus is a capricious animal, which but illy brooks the curb and lash of the horse tamer, and is



apt to run away when forced into the shafts of a strange vehicle. If easy writing, as we are often told, be very hard reading, it cannot be denied that hard reading may as often be the result of hard writing. Something of the writer's weariness in performing a foreign and ungrateful task imparts itself perforce to the reader, and no amount of laboriously acquired and carefully compiled statistical information can replace the leaven of inspiration, the spark of *feu sacré* required to animate both figures and scenery. This igniting spark, not to be mistaken in the novels, "Une Page d'Amour," "Le Ventre de Paris," and "La Faute de l'Abbé Mouret," and of which, even in Zola's later and more repulsive works, such as "Germinal" and "La Joie de Vivre," occasional flashes may yet be found, seems now on the verge of extinction, suffocated apparently beneath the cumbrous constructive machinery with which he is no longer able to dispense. The author's original gifts have degenerated and crystallized into stereotyped mannerisms; the quondam artist has become a sign-painter, whose outlines are invariably the same, though executed each time in a different hue. Thus, after having given us in turn a pink sign-board ("Au Bonheur des Dames"), a black sign-board ("Germinal"), a green one ("La Terre"), and a blue one ("Le Rêve"), Monsieur Zola has resolved upon offering to the world a yellow sign-board entitled "L'Argent," in order to compass which end he has gone about Paris buying up wholesale every pot of yellow ochre, gamboge, and raw sienna upon which he could lay hands. Lake and vermillion are the colors next likely to become fashionable, the painter having announced his intention of devoting his energies to the execution of a red sign-board to be dubbed "La Guerre."

Like all Zola's later novels, "L'Argent" contains an innumerable collection of minor figures, loosely basted together by means of a succession of isolated motives and incidents. Yet, though exceedingly defective from an artistic point of view, there is much to admire in the story as a work of industry. It is always satisfactory to see a subject treated with such thorough comprehension; and as a faithful photographic representation of the pulsations of financial life in Paris, the book deserves unqualified praise. Some of the figures are drawn with the skillful touch of a master-hand which has not yet wholly forgotten its cunning. The best of these portraits, which is almost as good as anything yet drawn by Zola is, undoubtedly, that of *Gundermann*, the king of the Bourse, who makes such an admirable foil to *Saccard*, a speculator of extraordinary energy and indomitable courage. The cool, calculating, Hebrew intelligence of *Gundermann* is not to be disconcerted or overthrown by the smiles of a pretty woman, and he bears off the final victory over his hot-headed, impulsive rival.

Vividly described and in Zola's best manner is the scene on the Paris Stock Exchange on the 5th of July, 1866, the day after the battle of Sadowa, when (through the treachery of a clerk employed in a ministerial office) *Saccard* receives private intelligence as to the relinquishment of Venetia by Austria to the Emperor Napoleon, and of the consequent conclusion of peace. On the strength of this news, of which, as yet, all Paris is ignorant, *Saccard* is enabled to realize huge sums, beating *Gundermann* out of the field.

There are passages in "L'Argent" most deserving of admiration. There are numerous and repulsive incidents which, without main influence upon the story, have evidently been introduced merely in order to pamper a vitiated taste. Yet, it seems we have much to be thankful for, being informed by competent authorities that, in deference to Zola's intended candidature for the seat in the French Academy, vacated by the death of Octave Feuillet, Zola has been careful to keep objectionable matter from his latest work. We are glad to be thus correctly informed, being ourselves too dull-headed to have detected these traces of admirable self-denial; nor dare we ponder the question, as to how "L'Argent" might have turned out, without the curbing influence of prospective laurels.

## SCIENCE AND PHILOSOPHY.

### ECLIPSES OF THE SUN AND MOON.

DETERMINATION OF HISTORICAL DATES.

PROFESSOR H. SCHUBERT.

*Vom Fels zum Meer, Stuttgart, June.*

EVERY reader of *Vom Fels zum Meer* must be familiar with the important rôle played by the moon in the fixing and determining of dates, among the people of earlier civilization; the regularity of its rotation, and the consequent possibility, by calculating backward, of determining the dates of new or full moon at any period, however remote, being important aids in determining the precise date at which given historical events occurred. But the chronological value of the moon rests not merely on the unbroken regularity of its tireless course and change of phases; the periodically recurring eclipses of the sun and moon being calculated backward, events of ancient history can have their correct dates assigned to them with absolute exactitude. It occurs on an average once to twice a year that the full moon wholly or partially enters the pointed conical shadow which the sun continually projects from the earth on the side furthest from it, a hundred thousand miles into space. At such times we see the shadow of the earth thrown upon the moon's disc, which is then wholly or partially eclipsed. This phenomenon is visible simultaneously from all parts of the earth where the moon is above the horizon. A still more remarkable phenomenon is the eclipse of the sun. This occurs at new moon, when the point of the shadow which the sun projects from the moon is thrown upon the earth. This shadow is also a pointed cone projecting into space from the side of the moon furthest from the sun. But since the moon is smaller than the earth, it is impossible that it can envelope it wholly in its shadow. In fact, the point of the shadow covers only a narrow region of the earth, from which region alone the sun is wholly eclipsed. In the immediately surrounding region the sun is only partially eclipsed, and in more remote regions not at all. Total eclipses of the sun occur on an average about three times in four years, but a total eclipse for any given region of the earth does not occur oftener than once in two hundred years. It is, hence, possible when an eclipse of the sun is described as occurring in connection with some remote historical event, and the hour of the eclipse is mentioned, as is sometimes done, to fix the period of the occurrence with exactitude and thereby materially facilitate historical research. The first to concern himself with the backward calculation of eclipses as an aid to chronology was the French astronomer, Pingré, who, at the close of the last century, calculated the dates of the eclipses which had occurred, or would occur, in civilized regions from 1000 B.C. to 2000 A.D. A work of this magnitude proved too much for one man, and the calculations were generally faulty. To remedy this and provide reliable data for historical research, the work was again taken in hand by the Viennese Astronomer Royal, Professor von Oppolzer, whose work, "Kanon der Finsternisse" (Laws of Eclipses), was published in 1887. Oppolzer himself worked out the plan and calculations in detail, and was assisted in his labors by ten astronomers, whom he paid from his own purse. This work, which fixed the date of 8,000 eclipses of the sun and 5,200 eclipses of the moon, extending over a period from 1207 B.C. to 2163 A.D., filled 242 thick folio volumes with its calculations. The published "Kanon" gives the results only on 376 pages of large quarto, to which are added 160 maps of the world, on which are indicated the zones of visibility of all the total eclipses, so that a mere glance at the map is sufficient to determine the date of any given total eclipse.

It may be asked here: how was it possible to foretell eclipses in the old days before astronomy was reduced to a science? This is explained by the fact that even in the earliest ages the dates of eclipses, whole or partial, were recorded, and evidence

thus secured that after every 223 revolutions of the moon, that is, after every 19,756 days eclipses recur in the same order. These eclipse periods were called "Saros" by the Greeks who undoubtedly got them from the Chaldeans. There are grounds, however, for concluding that this period was known to the Chinese 3,000 years before the birth of Christ, and that the ancient Hindoos foretold eclipses by the same calculation.

This method is not, however, absolutely trustworthy, furnishes no precise details, and in forecasting eclipses of the sun, leaves unanswered the important question whether the eclipse will be total or partial, or in what precise region it will be visible. But, since we have not only in Greek and Roman writings, but also in Chinese, Indian, and Arabian writings, records of a number of eclipses with their attending circumstances, it is often easy to identify one of them with one indicated in the "Kanon."

In illustration of the influence upon historical data of this ability to calculate past eclipses, it will suffice to point to two famous examples: The first, that of the oldest recorded eclipse, which occurred in China 4,000 years ago; the second, that of the eclipse in Jerusalem during the crucifixion. We have an account of the first in the Chinese book "Schuking," according to which an eclipse took place in the early morning in the last month of harvest in the fifth year of the reign of the Emperor Tschung-hang. From other sources we learn that the Emperor Tschung-hang undoubtedly reigned in the twenty-second century, B. C. And Oppolzer determined that the only eclipse of the century which would apply, took place on the 22d October, 2137 B. C.

With regard to the second example, Eusebuis says that Christ suffered in the nineteenth year of Tiberias, and we learn from Greek records that in this year the sun was darkened, Bithynia shaken, and the greater part of Nicea laid in ruins. Phlegon narrates that a total eclipse of the sun, which lasted from the sixth to the ninth hour occurred in the reign of Tiberias "during full moon." Paulus Diaconus says the same, and adds that neither the moon nor the clouds intervened to produce it, and that it occurred on the 14th day of the month. Now an eclipse of the sun at full moon is an impossibility. Nevertheless, on reference to the "Kanon," we find that a total eclipse of the sun, and the only one that occurred in that region between eight years before our reckoning and 59 A. D., took place on Thursday, the 24th November, 29 A. D.

This is not reconcilable with the scriptural account of the Crucifixion which places it at the time of the Jewish Easter. On reference to the "Kanon" we find, however, that on Friday, the 3d April, 33 A. D., there was an eclipse of the moon, visible at Jerusalem. There is, hence, little room for doubt that the historians confused the two events and that the eclipse of the moon was the phenomenon which signalized the Crucifixion.

#### WANDERING CELLS IN ANIMAL BODIES.

J. L. KELLOGG.

*American Naturalist, Philadelphia, June.*

IN the embryo of Echinoderms, such as the starfish, there is a stage in which the organism consists of a single layer of cells in the form of a sphere, called a blastosphere or blastula, and its interior is filled with a jelly-like mass. Certain of these cells in the layer work out from between their neighbors by amœboid movement and come to lie free in this jelly where they move about. This is a fact of morphological interest, as these cells eventually form one of the primary layers—the germ-layers of the embryo, which by a definite development, form certain organs of the adult. As the starfish blastula becomes older, it reaches a stage, at which certain of its tissues break down, and these are not to pass into the body of the adult animal. Metschnikoff, the great Russian morphologist, has observed that broken-down particles were taken up by the moving cells, as the amœba takes its food, by intracellular

digestion, and also found that they were digested by the cells. Now, these particles, if allowed to remain, would have been injurious to the animal, so their assimilation by the amœboid cells was of great use to the individual. It was because of this peculiar function that the wandering cells were called phagocytes or eating cells.

In order to establish a theory now generally accepted, of the descent of the Metazoa, or many-celled animals from the Protozoa or single-celled forms, Metschnikoff sought for and proved the existence of this intracellular digestion in certain amœboid cells of sponges. Following out these facts obtained in purely morphological research he was enabled to lay the foundation for certain views which are of the utmost practical interest, as we shall see even in such an apparently remote field as that concerning many diseases of the human race.

In a tadpole whose legs have commenced to grow, preparatory to assuming the adult condition, the tail begins to wither and disappear; and in this organ Metschnikoff made another interesting and well-known discovery. The tissues were now of no further use to the organism, and he found that the leucocytes had attacked them, and were gradually eating them away. He often found unmistakable pieces of nerve and muscle-tissue inside their bodies, which were evidently undergoing a process of obliteration by digestion. In the pupa state of insect metamorphosis the internal organs are disintegrated, and here again the phagocytes attack the useless tissues and eat them. Certain strong, well-nourished cells, however, remain unharmed, and from these the organs of the adult are built up.

In the face of such occurrences the question at once arises as to why these phagocytes should destroy one tissue and apparently leave another uninjured. Metschnikoff has conclusively shown that these wandering cells exert an undoubted choice in their selection of food, and that they prefer dead to living tissue.

In the course of his experiments it was noticeable that when a foreign body is introduced into an animal through an injured region of the skin, the leucocytes already in the vicinity are not the only ones which attack the invading particles. Very soon their fellows appear, having come from distant tissues to take part in the fray, and not only do they attack organic particles which by digestion would be assimilated, but also inorganic particles which they cover by their protoplasm, and retain so that they cannot do harm to the animal. I have been told that, in men whose arms have been extensively tattooed with India ink, the phagocytes of the lymph nodules in the axillæ pick up the pigment granules and retain them.

Again, it has recently been stated that if a bit of sponge be inserted under the skin of any of the mammals, it will, in a few days, entirely disappear; and if before this occurs it be taken out and examined, it will be found full of phagocytes which are destroying it.

Osler, in a recent address on the subject, says that in the sputum of smokers there appear cells from the alveolar epithelium of the lungs which are evidently amœboid, carrying particles of carbon. The same is said to be the case with miners who inhale coal dust, and that these carbon-laden cells may continue to appear for months after a man has ceased to expose himself to the dust. It need not be said that such unusual work put upon the lungs might lead to serious results. If the foreign substance introduced be too large, the leucocytes often unite with one another and cover the object. They make a fixed covering of what is called fibrous tissue, and the process is known as encystment. Sometimes, however, great numbers of leucocytes may die in the attempt to dispose of foreign particles, and their disintegrated bodies form a substance called pus. The sore resulting from this is an abscess.

It was Metschnikoff also who discovered that a number of diseases to which man and other mammals are subject are caused by bacteria—microscopic plants—which enter the body



in various ways. It is claimed by many that the most important function of the phagocytes is to take these micro-organisms and destroy them.

In opposition to Metschinckoff, Flügge and others claim that the parasites taken up by the phagocytes are only those which have been already killed or injured, and that the white blood corpuscles are simply scavengers that pick up dead material.

If the knowledge obtained from the numerous experiments in this field cannot be directly applied to the relief of human suffering, it is probable that a foundation has been laid, upon which it may be possible to build up methods for operation against the common foe.

#### PERSISTENCE OF RACE TYPES.

*Globus, Brunswick, July.*

FOR some years anthropologists have occupied themselves more than ever before with the history and origin of races. On such questions racial anatomy has a very important bearing; for as a preliminary to the inquiry it is necessary to establish the physical characteristics of a people or tribe by skull measurements, measurements of the body, the defining of the colors of the eyes, hair, and skin, etc. Linguistics, mythology, the history of laws, customs, and practices, and a study of implements, from weapons of war to the commonest household utensils may furnish valuable evidence regarding intellectual affinities of different races, regarding the intercommunication of widely-separated lands in remote antiquity, regarding the migrations of tribes, and also of ideas; but conclusions for or against blood relationship can only be drawn from racial anatomy. And in this matter the study of isolated fragments of races that have lived undisturbed for a long period in places remote from the current of migration is particularly helpful. Luschian in his work entitled "Reise in Lykien" (Vienna, 1889) furnishes some useful data in his notes on a Greek tribe in Lycia, the Tachtadschy, which presents, not one uniform type, but two distinct types, which have existed side by side for a thousand years, and have retained their diverse physical characteristics in spite of constant intermarriage. His observations contradict the commonly accepted opinion that every nation exhibits a single specific type. All people consist like this Greek tribe, of fragments of various types that have been thrown together in the course of the ages. This is incontrovertibly proved by the great statistical inquiry into the color of the eyes, hair, and complexion of school children. This established the fact that there are two types extending over the whole of Europe, from the north to the South, viz., the blonde and the brunette. Germans, Swiss, French, English, Austrians, and other nations are compounded of both. The two types run together in such wise that in every village and in almost every family both are represented, as appears from the maps and tables of statistics published by Virchow. This result was entirely unexpected. It was thought that at least small clans or sections of clans would be found unmixed, consisting of a single type; yet this was nowhere the case. That proves clearly that the races of mankind are anatomically composite masses, although in history they appear as philological and political unities. This statistical evidence, based on data covering millions of cases, has never been sufficiently appreciated. It is, therefore, a matter of importance to have the result confirmed by observations taken at a distance, as, for example, in the above mentioned Greek tribe. From another outlying region of the globe comes further corroborative testimony. Francis Boas, in *Science*, April, reports that his measurements of Indian tribes in America exhibit the same phenomenon that was noted among the Greeks of Asia Minor. The Bella Coola, of British Columbia, have for a long time intermingled with the Atabascas and Haultzooks. Skull measurements show among them two distinct axes of length, and differences in stature, and facial type correspond with the two varieties of skull formation. The figures that he gives are

so complete that all suspicion of chance is excluded. From this it appears that the Indians of British Columbia do not consist of a single race, but are made up of two separate races that have met and become fused in the course of time; and yet they have not formed a mixed race, but preserve their separate types. Boas remarks that these observations from remote parts of the earth by their agreement strengthen Kollmann's theory of the indestructibility of types. Long and broad faces, long and short skulls, just as we find them among us to-day, were seen side by side in the earliest settlements. They have existed for many thousands of years in Europe. The skulls form the lake dwellings, the giants' graves, the quaternary drift, correspond exactly with those of the present population of Europe, and the most accurate comparisons bring out more clearly the fact, that, while nations, States, and civilizations are mutable, the anatomical peculiarities of race types are lasting and can almost be called eternal. They show the same behavior as most plant and animal forms, which undergo changes very gradually and only after incalculable periods of time. Mankind consists always of the same race material, which either remains intellectually stationary, or ascends to high stages of civilization and political evolution, but without ever changing in the slightest the color of the eyes or hair or the shape of the skull.

#### THE SPECIALIST.

OTTO SEECK.

*Deutsche Rundschau, Berlin, July.*

IN these days of division of labor the specialist in scientific research toils away patiently and for the most part without foreseeing the important results that may possibly flow from his laborious accumulation of facts. He scatters his seed into the air, trusting only that some favorable breeze will waft it on to fertile soil. He does not conceal from himself that many, perhaps most, of his seeds will fall and die, nevertheless he devotes to each one the most painstaking toil. If, for example, as the result of long studies, he arrives so far that he can define every day's march of the Great Frederick with precision, or be able to say in respect of any work of Grecian literature through what manuscript it has been best transmitted: what does it advantage him? Must not his whole nature shrink, and his perception of the world and of science, as a whole, be dwarfed by his absolute devotion to miserable petty details? Is not his manhood stunted correspondingly with his development as a scholar?

To these questions I will reply by an illustration which will, perhaps, enable those who are not themselves specialists, to form a better conception of the problem. Three friends wished to acquire as thorough a knowledge as possible of Italy, but could devote only ten days to the tour. Finding they could not agree upon a common plan, each took his own course. The first studied his Baedeker, made a note of all objects of interest indicated by an asterisk, went through the country by express, and in every city hurried from one place of note to another in fast coaches; lingering by each not a moment longer than was necessary for a cursory glance; and at the close of his holiday, although somewhat jaded, returned home with the feeling of satisfaction that he had seen almost everything worth seeing. The second hurried from Mont Blanc to Gran Sasso, and thence to Etna, climbed the three mountains, and from each in turn took a bird's-eye view of the surrounding region embracing the greater part of northern, middle, and lower Italy. This occupied him ten days, and he, too, returned satisfied with his performance of his programme. The third sailed on the Lake di Garda, drank in the beauty of its blue waters, rested in the huts of the fishermen and vine-dressers, who invited him to partake of their simple viands and chatted openly with him about the joys and cares of their narrow lives. He went thence to Verona, and in its mighty amphitheatre was lost in admiration of its past greatness; and, standing before its stately

churches, court-houses, and noble castles, recalled all that he had read of the creed and deeds of the Middle Ages. He lingered over the beauty of its Renaissance palaces, and watched with curious interest the surging crowd in its artistic market place. He saw not merely what Baedeker had indicated with an asterisk, but lingered by everything which attracted his attention, studying and dwelling on beauties not always appreciable at first glance. Vicenza, Padua, and Venice were then visited in turn, when for him also his holiday had expired. He alone of the three had not "done" Italy; and although he enjoyed and appreciated what he had seen, he reflected with longing on how much remained to be seen. So for each of us, too, the time at our disposal for exploring the realm of science is very limited. In comparison with its range, a human life is no longer than is ten days for Italy. Which, then, of the three travelers shall we imitate? The first is the so-called scholar. He has made a hasty and superficial acquaintance with the objects most generally spoken of, for the purpose of being able to take part in such discussions. The second is the deductive philosopher or "macroscopiker," as we Germans call him, who, in case he is not enveloped in clouds, as frequently happens to the traveler on lofty mountains, gets a bird's eye view from the mountain top of speculation of a wide-stretching region, but he sees nothing clearly. The third is the specialist. He traverses a narrow region only, but in this he is at home. Moreover, unlike the others, he knows how little he knows.

But is his knowledge of Italy really inferior to that of the other two? Does not his thorough investigation of a narrow region give him a better idea of the whole land and folk, their art and history, than was acquired by the scholar under the guidance of his Baedeker, or by the "macroscopiker" with his bird's eye view from the mountain peaks?

#### TOUCH OF CIVILIZATION AMONG MOUND-BUILDERS.

EDITORIAL.

*American Antiquarian, Mendon (Ill.), May.*

THIS has been a subject of much controversy, and one on which there is even now considerable difference of opinion.

The civilization of the Mound-builders, at one time was supposed to be nearly or quite equal to that of the ancient races, and the expectation was that the people would be discovered as immigrants into this continent who were identical with some of those known to ancient history. Theories were advanced as to the Phœnicians, Babylonians, and Egyptians, and resemblances were traced in the relics and pottery faces which aroused imagination and gave rise to much conjecture. The opinion became widespread that the lost tribes had found a home in this distant land, giving rise to the strange delusion of that immense system of imposture, the Mormon religion. Latterly the thought has gone to the other extreme. The civilization of the Mound-builders has been confounded with that of the wild Indian. All civilization has been denied them; their works and relics have been ascribed to the various tribes which had their abode on the land where they are found, the difference between the earlier and later tokens completely set aside, until it has become a fixed conclusion with many that the Indian and the Mound-builder are identical.

Now we have no especial controversy with the advocates of this theory, but desire to present a few facts to show that there is another side to the question. We believe that the migration of the Indians would preclude all dogmatic assertion as to the identity of the mound-builders with any known tribe, that the succession of periods of occupation also requires us to separate the tokens from one another, and distinguish between the early and the later people, and that the interests of science demand that we still keep our minds in suspense as to the question whether there may not be hidden away in the depths of mounds, the evidences that will yet prove a contact with

civilized races during prehistoric times. Strange reverses take place. The case has not gone so far, but that a single discovery, well authenticated, might turn the scale back; and the conviction would become strong that the touch of civilized man was still to be recognized. At present all such evidences are explained away as soon as they arise, and the advent of the white man is sufficient to account for every strange thing; but when winged figures and other tokens are taken from the depths of pyramid mounds, when bastion forts are associated with ancient burials, when Eastern symbols are found in the midst of Western relics, and so many tokens come before us which seem out of place in the hands of any Indian known to history, we should hesitate to deny that possibly these came from contact with some foreign country in pre-Columbian times.

The point that we make is that, back of the Indian's comparative rude condition, was the higher condition of the Mound-builders and that back of the Mound-builders was a civilization so closely resembling that found in historic lands, as to give rise to the idea that it may have originated in those lands. We do not undertake to say how it came into this far-off region nor by what routes; and yet it does not seem possible that the resemblance could be so great unless there was a filtering, at least from these old time-honored conditions. The routes may indeed have been from different directions—the pyramid-builders from the far Southwest, and originally from distant Asia, the serpent worshippers from Northwestern Europe, the tomb-builders and hunters from the Mongolian regions: yet whatever the route, and how distant soever the source we cannot fail to see very close analogies. The winged figures spoken of as found in the Georgia pyramids remind us of historic and Oriental art forms, but the relics from the same mound resemble only native workmanship. So with all the works and relics, the strange mixture of foreign patterns with native execution always suggests to us that in some way the touch of civilization was still preserved, notwithstanding the prevalence of barbarism or savagery on all sides.

#### RELIGIOUS.

##### PROFESSOR BRIGGS FROM THE UNITARIAN POINT OF VIEW.

THE REVEREND JOHN W. CHADWICK.

*Unitarian, Boston, July.*

"WE should forgive our enemies," says Heine, "but not until they are hung." The Presbyterian General Assembly has acted on this principle in dealing with Prof. Briggs. It has not suspended him. It has done worse. It has disapproved of his appointment to the chair of Biblical Theology in the Union Theological Seminary without consideration of the merits of his case. It has simply done the worst it could have done if it had tried the man for heresy and found him guilty. It has branded him unworthy of the Church's trust. In the annals of religious persecution there have been things crueller than this. Anything smaller, meaner, more cowardly, or more contemptible I cannot recall. To be put out by a body capable of such action is no disgrace.

But if Prof. Briggs goes he will not go alone. The best scholarship and the best manhood of the Church will go with him outside the camp and share in his reproach.

The case of Prof. Briggs is only one of many hundreds, all showing many common traits. He is simply digging his way out of the traditional dogmatism of his Church, as many others, Presbyterians, Congregationalists, Episcopalians, Baptists, Universalists, and Unitarians are digging their way out of the traditional dogmatism of their Churches. He has not proceeded far, but he has made a good beginning. His theology is at once more and less conservative than his criticism. I wish to consider first his criticism and then his theology from



a Unitarian point of view, lest we should be in too much haste to cry, "He has become as one of us."

There is nothing in Prof. Briggs's inaugural address which he had not as clearly expressed before, in his book entitled "Whither?" and elsewhere; but in the address he passed from abstract to concrete in a few instances that brought his meaning home to the brethren in a striking manner. He distinguished three great foundations of divine authority, the Bible, the Church, and the Reason. He has since explained that he did not mean to coördinate these—to elevate Reason into equality with the Bible. To the Unitarian, the three are not coördinate, because the Reason is so infinitely superior to the other two. The Bible and the Church are two great historic forms of Reason—nothing more. All the truth and good of the Bible and the Church come from the intellectual and moral Reason of mankind. Prof. Briggs may still have far to go before he reaches the conclusion that Reason and Conscience are the only sources of religious knowledge, the Church and the Bible only their historic forms; but he is nearer this than to the contempt of Reason which till recently has been the habitual attitude of the orthodox world.

He pointed his doctrine of Reason as a source of revelation with an allusion to our Unitarian Martineau as one who had found God by Reason, and by that alone. He quotes admiringly from Martineau's "Seat of Authority in Religion." His opponent, Dr. Morris, also quotes from it, but not admiringly, as follows:

The blight of birth-sin with its involuntary perdition; the scheme of expiatory redemption with its vicarious salvation; the incarnation with its low postulates of God and man, and its unworkable doctrine of two natures in our person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead and part the sheep from the goats at the general judgment—all are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental superstition, or popular apotheosis.

How can Presbyterianism believe that the scholar who thus arraigns the whole scheme of orthodox theology is a successful seeker after God? No other passage in the inaugural address seems to have galled so much. No other marks so clearly the divergence of Prof. Briggs from the traditional opinions of his Church.

The address was an argument, not against, but for, the divine authority of the Bible; and the Professor indicates certain "barriers" to the belief in this authority. In the battle that has been waged around these barriers it has been contended that the divine authority of the Bible perishes with the admissions that he makes and the charges that he brings.

His first barrier is Bibliolatry; his second, the dogma of verbal inspiration; his third, authenticity; *i. e.*, insistence that we must know who wrote a book to know that it is inspired; his fourth, inerrancy, *i. e.*, its freedom from any kind of error; his fifth and sixth, miracles and minute prediction.

No real scholar, no man of common sense, will think that Prof. Briggs has overstated the objections to verbal inspiration or the danger of insisting on it as necessary to the authority of the Bible. He is very moderate in his statement when he says:

It is certain that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs.

It is equally certain that Paul did not write the Epistle to the Hebrews, or Peter the Second Epistle of Peter, or Daniel the book of Daniel. Can we have a Bible of infallible inspiration if we are thus uncertain who wrote the greater part of it? Prof. Briggs's opponents insist that we cannot, and their infallible Bible is already gone. Prof. Briggs insists that we can. This is the difference *par excellence* between him and his opponents. And I am bound to say that it appears that they are right and he is wrong. They are using words with simple, obvious meanings and he is not. His declaration that the errant, unauthentic Bible is the infallible Word of God, viewed

in the light of his particular criticism, impresses us as mere logomachy. The words mean one thing and appear to mean another. They appear to mean that the Bible has some special and peculiar inspiration. They actually mean that so much of it is infallible as appeals irresistibly to our reason and conscience. But this is true not only of the Bible, but of all books. Prof. Briggs, after he has demolished the various "barriers," goes on to use the Bible as differing, not only in degree, but in kind, from all other books; and he fails to justify his course in doing this. Between the former and the latter parts of his address a great gulf is fixed, which somehow he crosses easily. But we cannot see how; and he leaves no means by which we can follow him.

In the latter part of his address he gives the outlines of that Biblical theology which he will teach his pupils. The fact thus appears that as a constructive theologian Prof. Briggs has much more in common with the speculative dogmatists whom his soul abhors than as a critic. As a critic, his emancipation has proceeded far; as a constructive theologian, only a little way.

But we must not expect everything at once.

#### THE CLERGY IN PERSIA.

AHMED-BEY.

*La Nouvelle Revue, Paris, June 15.*

WHILE in the sceptical West religious quarrels and sectarian controversies have roused the passions of the different peoples for centuries and have not yet ceased to excite one party against another, the fanatical East has for a long time enjoyed, in this respect, profound peace and imperturbable tranquillity. What is the cause of this contrast, apparently paradoxical? Is it Oriental apathy, as an author, Major Vladimir Andréévitch, asserts? I think not; for, indifferent as to every other matter, the Mussulman East has always been and is easily excited by religious questions; these engross the attention of the entire East, which has no other life. The domestic hearth, public places, mosques, shops are so many theatres where young men, old men, and even women, who ordinarily are excluded from all public life, fight the theological battle. Christians who have become the masters of Mussulman countries find perfect submission and absolute indifference to foreign domination, as long as they respect the manners and laws of the Mussulmans; but as soon as the Christians try by rough methods to assimilate to themselves the Mussulmans, the apparently dead embers are changed into so many burning hearths ready to devour what comes within their reach.

According to one of the great masters of our time, Mr. Renan, in "*L'Islam et la Science*," the wise and firm organization of Islam stifles in that religion all innovation, which would have brought with it "the absolute reign of dogma without any possible separation of the spiritual and temporal, a reign which would have been accompanied by coercion and corporal chastisement for those who do not believe in the dogma." By a strange mistake which is here absolutely inexplicable, Mr. Renan, so competent in like questions, has forgotten that the Mussulman religion is precisely one of those which have undergone most transformations and reforms; that, not only in passing from one people to another, has it undergone profound changes, in order to adapt itself to the genius of each of them, but, moreover, in every Mussulman country has arisen a crowd of sects and heresies, without these having brought in their train bloody contests or systematic persecutions.

Thus it is that in Turkey there are four principal sects, while Persia recognizes officially three. Each of these sects is subdivided into a great number of sub-sects, which differ from each other in regard to the most important points of their religion. These revolutions and these changes have been effected in the course of ages, without violent agitation or

tragic struggles; and the cause of this is the absence of all organization, and of anything like a hierarchy among the Mussulman clergy. In fact, war against sects and heresies is possible only when those who are charged with watching over religion have formed themselves into an organized and disciplined corps, capable of making serious resistance to the march of subversive pretensions. This idea of religious caste is absolutely opposed to the spirit of Islam. The Mussulman God is an absolute God; all creatures are equal before Him, and He does not permit an intermediary between Him and those who are faithful to Him. Every Mussulman is a *mollah*, or priest, and every house is a mosque. "There is no God but God, and Mahomet is His messenger and His slave."

The Persian clergy does not form a special class of citizens arranged after a methodical system. The position of *mollah* is rather a liberal profession, for the exercise of which there is demanded no examination, no proof, and no outside investigation. The recruiting of the ranks of the *mollahs* is absolutely free. The members of the clergy have all, without distinction, the name of *mollah* or *akhound*. In order, however, to pretend to this title, the pretender must be invested with it by public opinion; and public opinion is favorable upon the sole conditions that the aspirant have a reputation for justice and purity, and that he has resided for some years in one of the two holy places *Kerbala* or *Nedjef*, the sole centres of canonical instruction. These places, both of which belong to Turkey and are situated in Mesopotamia, have a particular importance in the eyes of the faithful of Persia.

At *Nedjef* is the tomb of Ali, and at *Kerbala* is the tomb of the son of Ali, the imaum and martyr Houssein. These tombs are endowed with immense wealth, accumulated during centuries, through the liberality of the faithful and the gifts of great personages. The revenue of these endowments belongs of right to the poor and the students. Unfortunately, the administration of the property has fallen into the hands of a powerful family, who spend a large portion of it on themselves from generation to generation, and thus there is but a limited sum left for the students. Thus these live very miserably, but endure their sufferings with patience for some years, in the hope of revenging themselves on fortune when they get to be *mollahs*.

*Nedjef* and *Kerbala* are places of annual pilgrimages on the part of the faithful of all the Mussulman countries. These pilgrims carry back to the place where they live stories about the holiness and purity of such or such a student. These stories run from mouth to mouth and soon become current among the people; whereupon the inhabitants of a village or town unite and send a messenger to beg the holy student to come and teach them religion. In this way the student becomes a *mollah*. Once having reached that position these are the important functions he exercises, not only in all Persia, but in Mohammedan Russia and Turkey: (a) Public instruction; (b) weekly discourses on religion; (c) interpretations of the Koran according to some *Ricales* or treatises written by *mouschtehides*, that is, students who, with a natural inclination for asceticism, decline invitations to be *mollahs*, remain at the holy places, and thus acquire greater reputations for holiness; (d) the entire administration of justice; penal, civil and religious; (e) collection of such religious taxes as the *sekat* or tenth, the *Khomça*, or fifth; and administration of the mosques and the domains of the church.

During the Khalifate this unlimited liberty in recruiting the clergy was most beneficent and to it was due the great progress made in former centuries by Arab civilization. In modern Islam, however, this principle of free clerical recruiting has become the principle of anarchy and the destruction of the Islam world. The *mollah* exerts the influence he has over the great body of ignorant persons to use them for his own purposes. In the name of religion he stupefies his pupils. The Mussulman clergy are for the most part rapacious hypocrites, who sell justice, whose chief desire is to enrich themselves, and who are the great obstacle in the way of progress and improvement in Persia and all other Mussulman countries.

## THE PHRYGIAN TRADITION OF THE DELUGE.

E. BABELON.

*Revue de l'Histoire des Religions, Paris, March and April.*

THE scholars who have devoted themselves to Biblical exegesis have all been struck with this fact, that among a great number of the peoples scattered over the globe there exists a tradition relative to a deluge or inundation, which, in primitive times, swallowed nearly a whole race of men, or even the entire human race. Far be it from me to undertake the study of a subject of such vast extent, especially since the discovery by Mr. George Smith of cuneiform tablets containing the Chaldean account of the deluge. I would ask leave only to try to show that in regard to one point of this curious problem, that which relates to the Phrygian deluge, conclusions have been too hasty.

The theory of a Phrygian tradition of the deluge is based principally on the existence of the imperial Roman coins of Apameia, representing on the same side of the coin the Patriarch Noah and his wife, both inside and outside of the ark, and receiving the dove with the olive branch, while the ark is inscribed with the word Noe in Greek letters, that being the form which Noah takes in the Septuagint. One of the greatest authorities on the subject Mr. François Lenormant, in his important work "*Les Origines de l'histoire d'après la Bible*," says: "In Phrygia the tradition of a deluge was national as in Greece. The town of Apameia was called *Kibotos* or 'ark,' pretending to be the place where the ark rested when the waters subsided." Mr. Theodore Reinach, in a charming little work on Jewish coins, speaks of the Phrygian tradition, and adds that as Apameia, in the time of Cicero, had a numerous Jewish population, there had evidently long been a fusion of the Phrygian and Jewish legends in regard to the deluge.

I venture to think, however, that there never was a tradition of a deluge among the Phrygians; that which is so called was in reality nothing but the Biblical narrative, and consequently there never could have been a fusion of legends.

Doubtless, there was, in the time of the Roman domination, a tradition of a deluge in Phrygia, and this tradition was localized at Apameia. That town, it is incontestable, was called "The Ark"; on a neighboring mountain was shown the remains of the vessel in which Noah weathered the storm, and at this spot was erected the famous basilica of the Ark, of which Mr. Ramsay recently discovered the ruins.

What, however, was the origin of Apameia? It was founded on the site of the ancient *Celænæ*, by Antiochus I. Soter, in honor of his mother Apama, wife of Seleucus I. Nicator. The town was a colony created and embellished, like so many others, by the first kings of Syria, who peopled these new towns by transporting thither, with or without their will, a part of the inhabitants of some other region, generally far distant. By this system it came to pass that innumerable Jewish families of Judæa, Babylonia, and Mesopotamia were exiled to Syria, Armenia, and various parts of Asia Minor. In order to attach the new colonists to their new towns and to attract others, they were relieved from the payment of taxes and granted exceptional privileges. If these well-known facts need to be supported by any authority, it can be found in Josephus.

The Jewish colonists planted in Phrygia, by the Seleucid princes, remained there and multiplied under the Roman dominion. Apameia, in particular, contained, in the time of Cicero, a very numerous Jewish population, which was very rich, and able to send a very large quantity of gold to Jerusalem.

My point, then, is, that what is called the Phrygian tradition of the deluge was nothing but the Biblical tradition carried to Phrygia by the Jewish colonists. In order to establish a Phrygian tradition, it must be shown that such a tradition existed in Phrygia before the arrival at Apameia of the Jewish colonists. There is not, however, a trace of such a thing. The name of *Kibotos* or Ark was never given to *Celænæ*, on the site



of or near which Apameia was built, and that name was never known there until after the Jews were established in the town by Antiochus I.

The literary testimony brought forward by those who maintain the truth of a Phrygian tradition will not bear examination. That testimony consists of an obscure saying in the Sibylline Oracles and a passage in Cedrenus, a Byzantine historian, both of which are worthless.

When, then, the Jewish colonists came to Apameia, in the time of the first Seleucid kings, they brought with them to Phrygia their national traditions. These, by degrees, they localized in the country of their adoption, and it is these Biblical recollections, more or less altered and Hellenized, that modern historians have taken for ancient legends of the Phrygian race. So completely did the rich and numerous Jews of Apameia dominate the thought of the town in which they lived, that the Biblical tradition found a place on its coins.

It may be asked: If the Jewish colonists transferred the Biblical tradition to Phrygia, how does it happen that these colonists pretended that Noah's ark rested on Mount Bercynthia in Phrygia or on a mountain in the neighborhood of Apameia, when the narrative in Genesis puts the ark on Mount Ararat? That question is easy to answer. The place where the ark rested was not fixed with precision in the Biblical tradition, and it was only old Greek and Latin interpreters of the Scriptures who localised the Ararat of the Deluge at Mount Massis in Armenia. The Jews agreed that the place where the ark rested was called Ararat, but as to the locality of Ararat the Jewish tradition was so vague, that the mountain where Noah went out of the ark was placed in twenty different regions. It was easy for the powerful Jewish colonists of Apameia to convince themselves that the highest mountain in their neighborhood was the mountain of the deluge. If the Jews of Apameia, at the Roman epoch, pretended to show the remains of Noah's vessel, other Jews, at the same period, showed the same remains, among the Gordian mountains, in a locality near Lake Van, and on Mount Massis in Armenia. The same thing has occurred at all periods. In ancient times there was a crowd of places, where Bacchus was specially worshipped, each of which affirmed he was born there. In the Middle Ages numerous towns exposed simultaneously, for the veneration of the faithful, the body of the same saint or martyr, or disputed the honor of localizing his legend.

## MISCELLANEOUS.

### THE ITALIAN CRIMINAL CODE.

LUDWIG FULD.

*Ueber Land und Meer, Stuttgart, July.*

ON January 1st of the current year a uniform criminal code for the whole Kingdom of Italy entered into force, abolishing the divergencies that have existed in criminal jurisprudence, and bringing to a conclusion the work that has been going on for nearly thirty years for the unification of justice and legislation. The leading men of Italy have devoted their minds to this matter, and the science of criminal jurisprudence, which has attained so high a development in Italy, has contributed all that was possible toward making the new code as perfect as it could be made and one that is modern in the best sense of the word. The Italians can assert with confidence that they now have a body of criminal law that casts in the shade the laws of all other civilized nations, and that will serve as a pattern to any country that shall undertake in the future to amend its penal legislation so as to bring it into harmony with the leading views of the time and the existing social and economical conditions. To this work, which does honor to the successors of the classic Roman jurists, the words of one of the most illustrious contemporary jurists, Rudolf von Ihering, can be fitly applied: "The thought and feeling of a nation can be most clearly observed in its criminal law, which

may be called the law's countenance, the point where the most delicate nerves converge and where all changes first print their mark."

In judging criminal laws it is important to consider how the law-givers have adjusted the system of penalties. The Italian people will, of course, permit no barbarous punishments that run counter to the civilization of the time. In the new code they have even decided to abolish the death penalty, which, in fact, has for years existed on paper only. Corporal punishment and deportation likewise find no favor. On the other hand, we find a great variety of punishments by deprivation of personal liberty. The severest of these, the form of penal servitude called *ergastolo*, is designed to take the place of capital punishment; next in order come solitary confinement and penal detention, and for lighter offenses preventive detention. Worthy of special attention are various new punishments, that are introduced. One of these is that of *confino* or internment, which consists in condemning a person for a fixed term to remain within the limits of a certain town. Another is local exile, which obliges a condemned person for a long period to remain away from the town in which the offense was committed and from that in which the injured person resides. The penalty of domiciliary detention and the requirement of bonds to keep the peace are also to be mentioned. The latter provision, borrowed from English jurisprudence, has been repeatedly recommended for adoption in Germany. From these few examples it may be seen that the new Italian system of criminal law is unique and marks an important departure from the prevailing systems.

Looking now at the penalties that attach to particular criminal acts, we find that this code is distinguished for the severe penalties that it visits upon crimes threatening either the external or the internal security of the State. The authority of the State is protected against disparagement or contempt, and harsh penalties are incurred, especially, by ministers of religion who are guilty of reviling the institutions and ordinances of government. These provisions, which are explained by the peculiar relations existing between the Italian Government and the Catholic clergy, are so extreme that they are likely in many cases to overshoot the mark. Particularly interesting is the law that makes a person liable to punishment who blames the King for acts of government for which the Ministry are responsible. It is a peculiarity characteristic of the different view regarding the nature of marriage by people of southern climates from that held by the nations of the north that the law on the breach of marital faith inflicts punishments of a severe kind upon the wife for infidelity under any circumstances, while the faithless husband is subject to no penalty except in aggravated cases. This violates the principle of the equal status of man and woman, demanding stricter fidelity from the wife than from the husband, which on higher grounds admits of no justification. On this subject, however, Italian opinion differs from the view held in Germany, and the framers of the law perhaps were obliged to adopt the principle of unequal treatment. Offenses against public order are treated with exceptional severity, and there are very strong grounds for such a policy in a country where bomb-throwing plays an important rôle. Heavy penalties are exacted for the abuse of the power of teachers and unwarranted punishments in schools; in this respect the Italian law may be recommended as a model for other countries to follow. Efficacious penalties are prescribed for drunkenness, mendicancy, and vagabondage, and the excitement of hatred between different classes of civil society is treated in a way to adequately protect social interests. Considerations of political liberty have not been neglected, however, in the interest of social order, and the provisions on this point furnish proof that no exceptional legislation is necessary, even in times when the storm of the social conflict is raging fiercely, to safeguard the rights of society and of the State sufficiently.

## Books.

**CHURCH AND CREED.** By R. Heber Newton, Rector of All Saints' Church, New York. 16mo, pp. 212. New York: G. P. Putnam's Sons. 1891.

[This volume contains three sermons preached to the author's parishioners, with an Introduction and Notes. The first sermon, entitled "Fold or Flock? Christianity not Ecclesiasticism," was delivered the Sunday after there was sent to Bishop Potter a Remonstrance, dated March 14, 1891, signed by 119 of the clergy and 53 of the laity, objecting to the action of certain Episcopalian ministers in inviting to speak in their churches at special services non-episcopally ordained ministers. The two other sermons were preached on the third and fourth Sundays in June, being the Sundays immediately following the sending to Bishop Potter a letter signed by twelve clergymen of the diocese, asking an investigation of the charge of alleged violations of doctrine and discipline held by Mr. Newton. The titles of these two sermons are "The Nicene Creed, a Franchise of Freedom and a Charter of Comprehension," and "How to Read a Creed; the Principles of Creedal Interpretation." The Notes contain the Remonstrance and Letter sent to Bishop Potter. The sermons were not intended, we are told, as a formal defense of Mr. Newton's position in the Protestant Episcopal Church. Since they were delivered they have been amplified, in order to cover more adequately the field traversed.]

**C**HRISTIANITY, in the beginning, was a protest against ecclesiasticism, a revolt against a Church, a reaction from the authority of a priesthood. To-day, it is a fully developed Church, with its sacred books and institutions, its priesthood, ritual, and cultus for the life divine. Buddhism and Judaism were Churches of the same kind, and both of them are divine, as the other great human institutions are divine. They are divine as the growth of man under the providence of God. It is becoming perfectly plain, to most men, that historical criticism is outworking the same results as to Christianity which it has wrought concerning Buddhism and Judaism.

There is no record of a single, explicit word of instruction by Christ concerning the organization of the Church which has borne His name. He laid down no Form and Manner of Making and Ordaining Bishops, Priests, or Deacons. Of the two sacraments of the Christian Church, there is not the slightest hint that Christ had any hand in ordaining baptism. No creed shaped by the hand of Jesus comes down through the ages—no definite and prescribed form of faith, imposed by the Master and Head of the Church for the assent of His followers.

The Church grew. In the primitive Church, however, there was no one elaborate creed; there was not one complete and authoritative New Testament. For the maintenance and handing on of the truths of Christianity we must have Christian institutions. Let us respect and revere institutional Christianity. Let us love and honor the Church; yet let us clearly recognize the real nature of the Church. It is divine in the sense in which the Family and the State are divine. Its creeds are not divine revelations let down out of the skies. They are human expressions of the divine mysteries. They are the result, not of miracle, but of study, speculation, controversy. They are not final forms of faith, but ever-growing forms of faith, tenacious of the outward moulds, but changing their interpretation, in such a re-creative age as this, so as to be in spirit new growths.

The Nicene Creed is our Church's Franchise of Freedom and Charter of Comprehension: emancipating her children from the tyranny of opinions which have usurped the place of the faith; extending over men of different minds the ægis of tolerance; enabling various schools of thought to dwell together in peace; holding for American Christianity the conditions of liberty and union; placing Christianity in vital relations with antiquity; giving it a living message to the other religions of the world to-day; offering to religion the secret of reconciling the historic faith and modern thought; and, while keeping hold of the past, turning the Church's face towards the future, as welcoming all new truth.

The Nicene Creed forms the Standard of Faith of the Episcopal Church. The Thirty-Nine articles were put forth in the Reformation era, not as a substitute for the two great Catholic Creeds, but as an interpretation of them in the thought current at the time.

The affirmations of the Nicene Creed form the only bounden belief of the clergy of the Episcopal Church. This creed affirms, first of all, the universal, essential truths of religion in all lands and ages—God and Immortality. In the affirmation of these high faiths is involved the spiritual nature of the man who affirms them; the being who can say, I believe. The Nicene Creed affirms the doctrines of the Trinity and the Incarnation. To interpret the doctrine of the

Trinity accurately is wholly beyond the power of man. The doctrine, as stated in the creed, is a philosophical formula, a metaphysical interpretation of the relation of the Divine Being to creation, which may be a mystery of the nature of the Divine Being Himself.

The Incarnation is also a spiritual truth, philosophically stated. The spiritual truth is that which men have ever freely recognized, from the day on which Peter wonderingly and reverently affirmed, "Thou art the Christ, the Son of the Living God." The spiritual truth, thus spiritually affirmed in the early days of Christianity, received later on a philosophical statement. As men reasoned over this mystery, they sought a form for the expression of it which should satisfy their intellectual natures. The deepest philosophizing of earlier ages naturally guided the philosophizing of the Church Fathers. Run into the mould of metaphysics prepared by Providence in the philosophy of Philo and Plato, and the mysteries of the East, this spiritual truth of the Incarnation took on the form which was stereotyped in the Councils of Nice and Constantinople.

The heart of the Nicene Creed is in a doctrine of the Incarnation of the Divine Word, which means by the Divine Word the Indwelling Reason of the Universe, the Mind in nature and in man, making creation intelligent and intelligible, and man an intellectual and moral being, in and through whom God reveals Himself to His children. The Eternal Thinker, in thinking Himself aloud, so that we can hear Him and follow His thoughts, enables us to know enough of Him to trust and love. There is a thought of God in every form of life, because of which it speaks forth somewhat concerning God. The universe is then an embodiment or Incarnation of the Divine Word.

The Incarnation is thus an on-going process. History is the progressive revelation of The Word. All truth is the shining forth of that light which shineth more and more unto the perfect day. Every knowledge is a syllable of that Divine Word who is The Truth. To believe in the Nicene Creed is, then, to trust every new thought that proves itself true, as an utterance of that Divine Word, who is speaking through creation to the soul of man. To hold the faith shined in this creed is to welcome every new knowledge, in the confidence that it will, in due time reconcile itself with the old truth. To be loyal to the Christ is to be loyal to the Divine Word—that is, to Truth.

The benefit of reading depends upon one's understanding of what is read. It is important to recognize the principles by which we are to read aright our creed.

I.—*A creed is to be read as understanding its true authority.* Providence has been at pains to make this perfectly plain. No creed rests upon the authority of Christ Himself. Creeds were made by councils, the story of which forms a tale of violent and acrimonious disputes, of metaphysical hair-splitting and theological jugglery, of political intrigue and ecclesiastical scandal-mongery, of bitter passions breaking forth into words of execration, calling down anathemas instead of benedictions. In the Council of Ephesus, one bishop was kicked to death by another bishop, and 137 corpses were left in a church to attest the convincing reasons by which the most ruffianly side proved its orthodoxy.

II.—*A creed is read aright, as it is continually carried back to its sources.* The sources of the Nicene Creed are, primarily, the Holy Scriptures.

III.—*A creed, to be read aright, must be read in the light of the larger life of faith out of which it springs, of which it is a part, to which it stands related.* Matthew Arnold says that he who knows the Bible alone does not know the Bible. He who knows his creed only cannot know it. To understand it he must know other creeds. There is such a thing as a comparative creedology—a knowledge of creeds in the light of each other.

IV.—*A creed is to be read as dealing with themes transcending all human thought, and, therefore, its affirmations are not to be read as exact statements.* The true meaning of a creed is to be found, not in what it states, but in what it suggests; not in what it defines, but in what it hints; not in what it says, but in what it means. You will not fathom the one greatest word of our creed—"God"—by any lines on the reels of the lexicographer. It stands for what cannot be crowded into it. The part which is left out is the largest part.

V.—*A creed is to be read as including a philosophy, which can be rightly interpreted only by the philosophically minded.* Not all our creed is philosophy—far from it. Somewhat is a simple statement of historical facts. Somewhat is an affirmation of great spiritual truths, in simple, spiritual language. Somewhat, however, is pure



philosophy. We know this, at once, from the character of the words employed. They are not the words of the heart, but of the head; not the speech of the hearth, but of the library. They are technical terms of metaphysics.

VI.—*A creed is to be read as a form of sound words which may not only be said, but be sung; which is, therefore, poetry.* All speech concerning the soul is a poetic translation of speech concerning the body. Dogmatists forget that language is fluent, and would fix it in hard and fast lines, which serve but to enclose their own opinions. They turn a poetic symbol into a dogmatic definition, losing a living face and getting a plaster cast.

VII.—*A creed is to be read differently by different minds.* A philosophic and poetic description of transcendent mysteries not only allows of different meanings by different minds—it makes necessary such various renderings. It is an inexact statement of an inexact knowledge. To insist on one and the same reading of a creed is possible only in the case of machine men reading a machine creed.

VIII.—*A creed must be read as having growing meanings.* As a certain English bishop said: "A creed must be like a boy's clothes, big enough to grow into." If the growing man is not to grow out of his creed-clothes, they must be some sizes too large for him. Their thoughts must be elastic, their words expansive.

IX.—*A creed is to be read in the light of its central truth.* That central truth, the heart of the creed, is unquestionably spiritual and moral. The Holy Catholic Church, the Communion of Saints, holds out to her children a form of sound words which teaches them that the test of their soundness of faith is to be found in their soundness of life. Right belief is the belief which helps us to right life. Orthodoxy is fidelity to this faith. It was a layman, who, according to the ecclesiastical historian, Socrates, rose in the Council of Nice and silenced the controversies of the bishops, intent on proving their skill in disputation, by reminding them that "Christ came not to teach dialectics, but to inculcate faith and good works."

**AMERICAN RELIGIOUS LEADERS.—CHARLES GRANDISON FINNEY.** By G. Frederick Wright, D.D., LL.D. Professor in Oberlin Theological Seminary, Ohio. 12mo, pp. 329. Boston and New York: Houghton, Mifflin & Company. 1891.

[Why the subject of this volume is classed among religious leaders, it is not easy to perceive. A religious leader must be presumed to be one who makes some permanent impression on the religious thought of his time, or who establishes some method by which religion becomes more widely spread in some country or the world in general. Professor Wright admits that Finney's method of terrifying people into believing that they were in danger of eternal damnation has been discovered to be worse than useless, as was said by an eminent clergyman, whose words, here quoted, are: "That years of faithful pastoral service on the part of a different class of ministers, working in a wholly different style, have hardly yet sufficed to restore to something like spiritual beauty the field in Northern New York, over which Finney's system passed, as a wasting fire, in the fulness of its strength." In the religious ideas peculiar to Finney he has had no disciples, and no one regards him as an authority in either theology or philosophy. After Finney's death appeared his "Memoirs Written by Himself." In using this volume Doctor Wright has shown judicious self-restraint, since he makes no allusion to some incredibly absurd things in the "Memoirs." The book before us is valuable as a psychological study. Its subject was a curious mental compound. To a fervid imagination, which led him to believe he saw visions, was joined an intellectual subtlety, a power of dividing a hair "twixt south and southwest side," much inferior to, but very like, that of St. Thomas Aquinas. A marked difference between the two men, however, was that Aquinas was one of the most learned men of his time, while Finney was quite an ignorant man, of very shallow culture. To these qualities were added, evidently, a voice of rare strength, sweetness, and compass, with occasional sympathetic notes that melted the hearts of his hearers; and considerable dramatic talent. It is easy, therefore, to understand that Finney in his best days, when his vocal and dramatic gifts were at their height, must have appeared to tens of thousands like an avenging angel come to hurl them into the bottomless pit, unless they repented of their sins, and went through the course of feeling prescribed by him. It is quite likely that Finney would have resented the imputation of being possessed of remarkable vocal and especially dramatic powers, but it is very plain that he found keen pleasure in the exercise of those powers. Readers of this book will be obliged to Dr. Wright for pointing out as two of Mr. Finney's traits, humility and consideration for the views of others, as, otherwise, it would not have been possible to discover these traits in the narrative. It must be acknowledged that Finney was much saner than the average fanatic. As he grew older, he discovered and acknowledged the error of some of his views, something which your genuine fanatic never does. Not every fanatic, however, is, like Finney, granted fourscore years in which to correct his mistakes. To this summary of the impression made by the volume can be added a few anecdotes only, which disclose the peculiarities of the subject of the biography.]

**T**HE chief financial backer of Finney was Arthur Tappen, of New York, a well-known Abolitionist. Finney and Tappen were agreed on their advocacy of total abstinence from spirituous liquors and in their opposition to the use of tobacco. Upon removing to Oberlin, Finney went to the extreme of opposing tea and coffee with

the same vehemence with which he opposed alcohol and tobacco. Soon after his arrival at Oberlin in 1835, Finney gave a lecture, in which the principles of total abstinence were applied to tea and coffee in connection with other stimulants; and it is said that, as a result, tea and coffee were swept from almost every table in the community. There was at that time a man named Graham, who laid down some ridiculous rules as to dietetics—rules which many people indorsed, and among them Dr. Finney. Later, however, he came to the conviction that he was in error in sustaining Graham, and had the frankness to say so in one of his published letters.

For nine months Finney preached in London in a building known as the Tabernacle, which was built for Whitefield, and occupied by him for years. At that time Dr. Campbell was pastor of the Tabernacle, and he has left an account of Finney's mode of conducting religious services. "His hearers could not discover from anything Finney said that there was either church or pastor, officer or schools, sickness or death, or any species of local labor requiring either prayer or sympathy; that there was a nation with its manifold wants, a senate or a sovereign. Of a Queen or a Parliament he was never heard to make mention."

Grave doubts were expressed whether Finney was a proper man to put at the head of what was intended to be an institution of learning. In some respects, however, he was admirably fitted for the place. Oberlin in Finney's time had a collection of eccentric and ill-balanced people—of cranks who were quite sure that they were born to set the world right—and President Finney had a way of "sitting down" on some of these troublesome persons which silenced them, for the time at least, and gave somebody else a chance to ventilate his peculiar notions.

The President of Oberlin made efforts to imbue his pupils with some, at least, of the elements of good-breeding, such as keeping themselves clean and refraining from offensive acts of various kinds. He himself, however, did not think it ill-bred to pray at people by name in public.

Finney's prayers were sometimes in the worst possible taste, and well calculated to shock deeply spiritual minds. At one time he prayed for rain in the following words: "O Lord! the long-looked-for clouds are at last over our heads, and we pray that they may now burst and deluge the parched earth. Do not let them pass by and discharge their waters upon the lake, as they have so often done of late, for thou knowest, O Lord, that there is already water enough in the lake."

One day, when the class in theology had been quite voluble in expressing their own views, Finney, in closing, prayed: "O Lord, do not let these young men think that because they have let down a little line into the infinite sea of Thy greatness, they have sounded all its depths! Save them from conceit, O Lord!"

**THE BROAD CHURCH; OR WHAT IS COMING.** By the Rev. H. R. Haweis, M.A. VIII and 276 pp., 12mo, cloth. New York: United States Book Company.

**T**HE object of this book is "to force Broad Churchism out of that indefinite and somewhat hazy atmosphere characteristic of the early Broad Church leaders, into something like a distinct formulation of its position in the English Church, and its relations to the Christian creeds." The author attempts this by a discussion of "Robert Elsmere's" position and says: "'Robert Elsmere's' over-statement and self-contradiction might have been avoided if he had taken time, or had the brains to grasp the real Broad Church position, or perceived how to formulate the *Broad Church creed as the key-note of that coming Anglican restatement* which will be to the theology of the Reformation what Newton was to Copernicus." To the question: "Is the Broad Church dishonest?" he answers "No!" To these three: "Are the creeds credible?" "Is God omnipotent?" "Was Jesus God incarnate?" he replies "Yes, and No!" but to this "Is the imitation of Christ possible?" he says "No, and yes!" He responds in the affirmative to these two questions: "Is the Holy Ghost a reality?" and "Are the Saints intelligible?" but in the negative to: "Is the Church a figment?" "Are the clergy obsolete?" and sums up with a determined "No!" to the query "Is the Great Hereafter a dream?" The arguments upon all these questions prompted by "Robert Elsmere" are vigorous and summed up in three sermons at the end of the book: (I.) On Prayer; (II.) Mesmerism, Spiritualism, and Hypnotism; (III.) John Stuart Mill's Religion. The second of these sermons has already been issued several times and become quite popular as "a study of a Borderland, where will be found the ultimate reconciliation between Religion and Science, the key to the so-called miraculous, and the interpretation of all the Religions of the World, including Christianity."

## The Press.

## POLITICAL.

## THE OHIO DEMOCRATS.

*Philadelphia Record (Ind.)*, July 16.—The opposition to Governor Campbell's renomination in the Democratic State Convention at Cleveland yesterday shrank into insignificance when the test vote came. The only dissent to the proposition to make the nomination unanimous came from the Cincinnati delegation, controlled by machine politicians, who have never forgiven Governor Campbell for giving that city a non-partisan Board of Public Improvements.

Governor Campbell is in himself a platform and a guarantee of pure administration. His personal popularity in Ohio is almost unbounded. He defeated Foraker, in 1889, by 10,872 plurality, although two years previously that shrewd political organizer had been elected by a plurality of 23,329. He served three terms in Congress, and, while not an extremist, was a consistent advocate of tariff reform and free raw materials.

The platform opposes class legislation; favors a tariff for revenue only and a graded income tax; demands the reinstatement of the constitutional standard of both gold and silver, with the equal right to each of free and unlimited coinage; denounces the extravagance and odious partisanship of the Billion Congress; opposes sumptuary and other vexatious laws in restriction of personal liberty; and advocates a uniform system for the government of municipalities, reciprocity with Canada, and a liberal and just pension system.

## THE CANDIDATE.

*Nashville American (Dem.)*, July 16.—Gov. Campbell is a man of nerve, of intrepid courage, clean and honest in his personal and official life, and he has met the opposition within Democratic ranks in the best possible way to win popular confidence and respect.

## HIS SPEECH.

*Cleveland Plain Dealer (Dem.)*, July 16.—With pleasure we notice Governor Campbell's reference to Major McKinley. By his brief and pointed words the Democracy has been assured that during the coming campaign their candidate will always recognize the high character and sterling virtues of the gentleman who heads the Republican ticket. It means a decent campaign in which the voters will be taught something that will be valuable to all, whether they are Democrats or Republicans.

The keynote of the Democratic campaign was sounded when Governor Campbell dealt with the supposed fallacy of the McKinley Tariff Bill. That and his assertion that reciprocity is a Democratic doctrine, paraded and rehabilitated under a new name, constitute the material upon which nearly all of the candidate's speeches during the campaign will be based.

## DIVISION IN THE PARTY.

*New York Times (Ind.)*, July 16.—Governor Campbell's prediction that he would be nominated on the first ballot in yesterday's Convention at Cleveland, and would receive three votes for every one cast for both the other candidates, came very near being verified. That what has come to be known as the Hamilton County "gang" will "knife" Campbell to the extent of its power is very likely, but it remains to be seen whether its wounds will hurt.

*Toledo Blade (Rep.)*, July 16.—In the Convention the men who howled the loudest were office-holders under Governor Campbell, and not the layman who are enthusiastic from genuine conviction. The nomination was not made unanimous, and from a political stand-

point is not binding upon the men who voted against making it so. That they will not be bound by the Convention is apparent.

*Burlington Free Press (Rep.)*, July 17.—Neal made a considerable showing in opposition to the Governor, and the bitter feeling engendered is certain to work to the detriment of the Democrats during the campaign.

## THE TARIFF PLANK.

*Albany Argus (Dem.)*, July 16.—There is nothing uncertain about the attitude of the Ohio Democracy towards tariff reform. There is a decided Democratic ring in these vigorous utterances:

We are opposed to all class legislation, and believe in a tariff levied for the sole purpose of producing a revenue sufficient to defray the legitimate expenses of the Government, economically administered. We accept the issue tendered to us by the Republican party on the subject of the tariff, as represented by the so-called McKinley Tariff Act, confident that the verdict of the people of Ohio will be recorded against the iniquitous policy of so-called Protection, championed by the Republican party in the interest of favored classes against the masses.

This is throwing down the gauntlet in the most uncompromising manner to McKinley and his monopoly supporters. The contest will be carried on with reference to the tariff issue alone.

*Indianapolis Sentinel (Dem.)*, July 16.—The tariff is the great central issue of the campaign, and it is safe to predict that within a fortnight all other issues will be practically lost sight of. Upon this question the Convention made a square-toed, manly, unequivocal deliverance.

*New York Morning Advertiser (Dem.)*, July 17.—Opposed to this the Republicans present their ablest General, McKinley, and his famous Tariff Bill. The issue is very clearly defined, and, as Admiral Nelson said at the battle of the Nile, when assured that Patrick O'Holihan was on board and in good form, "Now let the conflict begin."

*Richmond Times (Dem.)*, July 16.—Although the Convention adopted a platform containing a free-silver plank, the address of Hon. A. W. Thurman, son of "the old Roman," on taking the chair as temporary president of the Convention, showed beyond dispute what will be the true issue of the campaign:

The time has come when the people will say to the powers that be that the honest workingman shall no longer be compelled by law to contribute a part of his hard-earned savings to help maintain those who, under the forms of law, have robbed him for over a quarter of a century; when they will give due notice that infant industries that have been nursed for a hundred years have arrived at the age when they must take care of themselves; when they will brand a protective tariff as stealing and its advocates as beggars, and demand that we must have a tariff for revenue only.

*Florida Times-Union (Dem.)*, Jacksonville, July 16.—Since Cleveland set the pace nearly four years ago, the country has been convulsed from centre to circumference with the agitation of this question, and a little less than one year ago the results of the elections proved conclusively that the masses are opposed to a protective tariff. The people of Ohio sat down hard on McKinley when he was at the very zenith of his political fame. They will do so again this fall.

*Cincinnati Times-Star (Rep.)*, July 15.—No ground exists for the assumption that the masses can be led into the free-trade movement by any devices which Democratic politicians can adopt. The conditions are far more unfavorable to them now than they were last year, and everybody is pretty familiar with the outcome of the free-trade fight in Ohio in 1890. It was a year of general depression in agriculture as well as in manufacturing industries. This gave rise to the usual feeling at such times, among a numerous class of voters, in favor of a change. Moreover, the tendency in the prices of many lines of manufactures was

upward, and inasmuch as the McKinley law went into effect only a month before election day this increase in the cost of many articles to the consumer was ascribed to the new law. Nevertheless, the Republican party, waging an open fight for protection as embodied in the McKinley law, carried Ohio not only for the State ticket, but on the vote for Congressmen, by a plurality of 11,000.

*Chicago Herald (Dem.)*, July 16.—When the Republicans of Ohio nominated McKinley for Governor and mounted him on a platform which is nothing more nor less than McKinleyism, they pitched the tune for 1892. Blaine and reciprocity were not there. Nothing was there but McKinleyism. The fundamental doctrine was a tariff, not for revenue, but for the obstruction of commerce, and for the enrichment of classes out of the earnings of the masses. The Democrats of Ohio accept the issue without equivocation or evasion.

*New York Herald (Ind.)*, July 17.—The issue, stated in plain terms, is this: Are the people most prosperous and contented, and have they the largest material resources when taxed to the verge of extortion in order to accumulate money for a Billion Congress to spend, or are they better off when the Government is run economically and every dollar of the laborer's earnings is left in his pocket except what is necessary for our National current expenses?

*Chicago Inter Ocean (Rep.)*, July 16.—The Republicans, by nominating Major McKinley on a platform of his own framing, threw down the challenge, and the Democrats accept that line of battle. But it is no secret that they are far from being confident of victory. They recognize the fact that time has exploded much of the powder they used so effectively last year. Ohio is a Republican State on a full vote, as its record has abundantly shown. There is every reason to anticipate a full vote this fall on both sides, almost as full as at a Presidential election.

*Utica Herald (Rep.)*, July 16.—The tariff declaration is as straightforward as any the Democrats have made in recent years in any State or National convention. It is flat-footed for free trade, as England understands and practices free trade. A tariff for revenue only; every vestige of protection rooted out of the system.

*Pittsburgh Dispatch (Rep.)*, July 17.—Protection, not personalities, is the true issue, and true friends of progress and prosperity will not sanction or encourage any side issues calculated to overshadow the tariff. The spectre of free trade should be sufficient to scare enough votes away from the Democratic nominee to give Major McKinley a rousing majority.

*Albany Express (Rep.)*, July 16.—McKinley's election is assured. The wisdom of his great tariff law appeals to every intelligent man of patriotism in the country, and such men constitute a majority of the voters of the great State of Ohio.

*Syracuse Standard (Rep.)*, July 17.—It is apparent that the McKinley tariff will supply the chief subjects of political contention in Ohio this year. This is as the Republicans should wish.

*New York Tribune (Rep.)*, July 17.—A revenue tariff and taxation of incomes not only embodies the free-trade ideas of England, but also revives the revenue system of the Confederate States when they were the Solid South in rebellion. The Secessionists were Free Traders. In the Constitution adopted by the Confederate States the powers conferred upon Congress excluded protection. The Ohio Democrats have thus squared the circle of their



historic past. They return bag and baggage to the free-trade lines of the Buchanan, Breckinridge, and Douglass Conventions, and support with their moral influence and example the traditions of the Confederate Congress.

#### A GRADED INCOME TAX.

*New York Sun (Dem.)*, July 17.—Did the Democrats of Ohio understand what they were doing when they put side by side in their party platform for the important campaign now opening these two declarations?

1. We are opposed to all class legislation.
2. We favor a graded income tax.

An income tax of any kind is class legislation of the worst sort. It divides the community into two classes, the honest and the dishonest, and it taxes the honest for the benefit of the dishonest. This odious method of revenue has never been described better than as a tariff on integrity and a bounty on perjury. The Ohio Democratic platform calls not merely for an income tax, but for a graded or unequal income tax. This is confiscation. The cumulative income tax, if it could be honestly collected, would be the final outrage in the way of class legislation. It would divide the free and equal citizens of the United States into various classes: one class paying nothing, another class paying 5 per cent., another paying 10 per cent., another paying into the Treasury the half of their incomes, and so on up to the class which suffers an absolute confiscation of the earnings of its skill, intelligence, energy, and accumulated savings.

*Pittsburgh Chronicle Telegraph (Rep.)*, July 16.—The seven words in the platform favoring a graded income tax show that the platform-makers were not about the last time we had the experience of an income tax—during the War of the Rebellion. That experience showed that the American people will tolerate any form of taxation, no matter how grievous, rather than the offensive, inquisitorial exaction that tries into the inmost recesses of home and business. Our older citizens remember how the understatement of income tempted people to perjury; that the scandal could only be stopped by the Government's consenting to the publication of the income tax lists by the newspapers. Not one man in a hundred was satisfied. How the thing worked will doubtless be brought up in many a campaign speech. An income tax is possible in settled communities like those of the Old World, but America still sticks to the notion that one man is as good as another.

*Columbus Dispatch (Ind.)*, July 16.—The advocacy of an income tax is not sustained by any respectable number of Democrats in any section of the country. The most intelligent thought of the Democratic party believes in an income tax, provided that there is any actual necessity for increasing taxation; but for the past six or eight years the Democratic party has held that taxation is already too heavy in this country, and has advocated the repeal of old rather than the imposition of new taxes.

*Cleveland Leader (Rep.)*, July 16.—The platform yesterday adopted declares for a graded income tax. It commits the Ohio Democracy to the inquisitorial tax system which puts a premium on perjury, makes anything like an equitable collection of revenues impossible, fines industry and brains, and is utterly opposed to the spirit of the American people. Ohio enjoys too general prosperity and feels too strongly the justice and wisdom of encouraging every man to make the most of his powers and opportunities in the race of life ever to vote for such a handicap upon ability and check to enterprise as an income tax of any kind.

*Buffalo Express (Rep.)*, July 16.—The Ohio Democrats declared squarely in favor of an income tax. This is honest. There is no other way by which free trade can be attained.

#### THE SILVER PLANK.

*Atlanta Journal (Dem.)*, July 15.—The folly of the attempt to make the silver coinage question prominent in the canvass of next year, taking precedence of the tariff, is clearly shown in the divisions of the Democratic State Convention of Ohio. The party in that State is shown to be thoroughly united on the tariff question, but greatly divided on that of free silver coinage. It is apparent, too, that a similar state of things exists in the Democratic party of all the Northern States.

*Philadelphia Times (Ind.)*, July 16.—On the subjects of tariff taxes, class legislation, a secret ballot, economy in public expenditures and home rule in municipal government the platform is clear and unequivocal. But the Convention made a mistake in its indorsement of the free coinage of light-weight dollars. No State would suffer more than Ohio by a financial policy which will ultimately result in making cheap silver our monetary standard.

*New York Post (Ind.)*, July 16.—The Republicans have taken their stand on the present law, which, in our belief, will conduct the nation to the silver standard if adhered to, but by a gradual process. The Republican position is better than the Democratic in this particular, but the difference is not as wide as the poles.

*Detroit Tribune (Rep.)*, July 16.—There was strong opposition to the free-coinage plank, but the Silverites prevailed, and the party stands committed to one of the most dangerous financial follies of the day. In this action of the Convention may be detected the influence of the inflationist and repudiationist alliance, which the Democracy in Ohio, as elsewhere, is seeking.

*Detroit Journal (Rep.)*, July 16.—The Ohio Democrats have been soft money men by instinct and training, and their adoption of a free-silver coinage plank and a very mild anti-protection plank in their platform, shows that fiat money is in their judgment of far more importance and interest than the tariff or any other national issue.

*Cincinnati Commercial Gazette (Rep.)*, July 16.—The Republicans are under obligations to the Democrats of Ohio for displaying the courage of their convictions in raising the free-coinage issue. This lifts the campaign in that State still higher into the arena of national politics.

*Petersburg Index-Appeal (Dem.)*, July 17.—Certainly as to the free coinage of silver the issue is squarely joined, and places the Democracy of Ohio in accord with the Farmers' Alliance of the West on that subject. If, then, the Ohio platform, with Gov. Campbell's success, should be made the basis of a national fight, Mr. Cleveland, if either a consistent or an honorable man, would be an impossibility.

*Pittsburgh Times (Rep.)*, July 16.—With the chairman lauding Cleveland, and the platform demanding free silver coinage, which Mr. Cleveland condemns, with the Cincinnati Democrats and the leading Democratic organ in the State denouncing the ticket, it would seem that yesterday's Convention fairly reached the apogee of political blundering. It may turn out to be not half a bad day's work for Grover Cleveland, however. Governor Campbell's defeat on a free-silver platform will kill off a dangerous rival, and at the same time indicate that Mr. Cleveland's conservative ideas upon the money question may not be so unpopular after all. Major McKinley's election will emphasize the tariff issue, and therein lies Mr. Cleveland's strength—for nomination.

*Boston Post (Ind.)*, July 16.—The demand for "more money," for "cheap money," is distinctively a wild Western craze, and it is to

the discredit of the Ohio Democrats that they have allowed themselves to try to outdo the Republicans in pandering to this delusion.

When read intelligently, the resolution adopted at Cleveland yesterday is seen to be much the same in spirit as that on which the Republicans nominated Mr. McKinley. The Republican resolution is as follows:

Thoroughly believing that gold and silver should form the basis of all circulating medium, we indorse the amended coinage Act of the last Republican Congress, by which the entire production of the silver mines of the United States is added to the currency of the people.

#### The Democrats resolved:

We denounce the demonetization of silver in 1873 by the party then in power as an iniquitous alteration of the money standard in favor of creditors and against debtors, taxpayers, and producers, and which, by shutting off one of the sources of supply of primary money, operates continually to increase the value of gold, depress prices, hamper industry, and disparage enterprise; and we demand the reinstatement of the constitutional standard of both gold and silver, with the equal right of each to free and unlimited coinage.

Except that the Democrats boldly pronounce the obnoxious words, "free and unlimited coinage," there is little difference in these two resolutions.

#### ON THE LIQUOR ISSUE.

*Boston Journal (Rep.)*, July 16.—Ohio temperance people will look in vain through the platform for any positive utterance upon the temperance question. They will find, however, this declaration:

We are opposed to the enactment of all laws which unnecessarily interfere with the habits and customs of any of our people which are not offensive to the moral sentiments of the civilized world, and we believe that the personal rights of the individual should be curtailed only when it is essential to the maintenance of the peace, good order, and welfare of the community.

It is our old friend, the protest against "sumptuary" legislation, in a new form, and it is designed to please the "German vote," which the free-coinage plank is supposed to have offended. The Ohio Third-party Prohibitionists will show unusual hardihood this year if they place a separate ticket in the field, and thereby play into the hands of the party of free trade, free coinage, and free whiskey.

*Rutland Herald (Rep.)*, July 17.—For many years liquor was sold in Ohio with absolutely no restriction or regulation; traffic in it was on precisely the same footing, in law and in fact, as trade in flour. The evils of this state of things were very great, but Democratic support of it was so ingenious and stubborn that it took the Republican party half a dozen years to get a temperance law on the statute books, taxing and regulating the saloons. This law is still in force, but in the phrase of the platform opposing "interference with the habits and customs of any of our people," the Democracy declares in favor of the old abuses.

#### ALLIANCE CRUSADE IN THE SOUTH.

*Pittsburgh Commercial Gazette (Rep.)*, July 17.—The Farmers' Alliance have sent a deputation of Western orators down South on a mission which they have deemed of great importance to the welfare of the organization. It had become evident to the Western branch that their Southern brethren were opposed to a Third-party ticket in 1892. In several Southern States they control a majority of the Democratic vote, and their support of a third party meant the loss of those States to the Democrats. The determination to work for their objects within the Democratic organization convinced the Western Alliance Republicans that under this arrangement they were merely being used as a tool to disrupt the Republican organization in the West and thereby play tail to the Southern Democratic kite. Having become convinced of this, many Alliance men in Kansas and other Western States announced their intention of returning to the Republican fold. The leaders decided that a crisis was at hand and unless the Southern Alliance members could be induced to enlist themselves fully in the cause of the Third

party, and cease to be Democrats first and Alliance men afterwards, the Western exodus would prove fatal to the organization. With this object in view, a committee of speakers from the Western branch are now invading Georgia and other Southern States. It consists of Senator Peffer, Congressman Jerry Simpson, Gen. J. B. Weaver, and others. They are having large meetings, and it is noticeable that in their speeches they freely denounce the Republicans, but have no abuse for the Democrats. This they regard as necessary in order to get a hearing from a Southern audience.

#### A NOTE OF ALARM.

*Augusta Chronicle (Dem.), July 17.*—There never was a time when Democratic clubs were more needed than now. There are strange leaders on the stump, and the talk of "Third party" is in the air. Democrats of Georgia should organize clubs to restate Democratic principles, to announce Democratic platforms, and to put out Democratic speakers in every county of the State. There is need for prompt and effective work. The man who will put himself at the head of this movement will make himself known and felt all through the country. There was never such a chance for a fearless, eloquent, and patriotic leader. Who will originate this Democratic revival? The day of secret, oathbound political societies is waning. The fallacies urged in the name of Democracy have flourished already too long. Now is the time to act.

#### AN ALLEGORY.

*Chicago Inter Ocean (Rep.), July 18.*—The Democratic party is a Southern party; the Republican party is the American party; it is in a majority in the South when a full vote is cast and a fair count made; it is in a majority in the North when issues are discussed without prejudice, and when temporary circumstance is not unduly elevated to the rank of permanent condition. The Democratic party is a Southern party, but only as the term Southern is misapplied to the oligarchs that long have ruled the South. Nowhere is it the people's party. Its leaders know this; hence they always are dragging their nets in troubled waters, hoping to bring from the depths some of the genii that work enchantments. Their last haul has been like that of the Eastern fisherman who found a bottle in his net, and opening it let loose a spirit that threatened to destroy him. The fisherman of the "Arabian Nights" was able to persuade his afreet to reënter the bottle, and then he sealed the orifice and cast it into the sea. The Democratic fisherman found the bottle labelled "Farmers' Alliance"; from it came groans as of a spirit imprisoned: "Let me out," quoth the afreet in the bottle, "and I will destroy all monopolies." "Aha!" said the Democratic fisherman, "I will let him out, and will tell him that the Republican party is the father of monopolies, and he will destroy it, for he is an afreet of great power." But when he had let loose the afreet it took the form of a giant and said to him, "I will go South and will divide and destroy the Democratic party there. I will go into Georgia and will create a third party that shall destroy the oligarchs." Then the fisherman besought the afreet that it would return to its bottle. But the afreet persists in avowing that his name is Alliance, and that he has come to stay, and that the South is to be his home, though the destruction of the already disorganized Democracy of the North is to be one of his minor pastimes. Things being thus, the Kansas Democrat is moved to say that the eyes of the Nation are upon Kansas, and that unless the Democratic party of this State rises in its might and wages unrelenting warfare on this new political enemy, and thus sets an example to the solid Democratic South to remain steadfast in its support of Democratic principles, the great party of Jefferson may be wiped out and the political battles of the future be fought by the party of Lincoln and the party of Jerry Simpson.

#### THE IOWA CAMPAIGN.

*Rural New-Yorker (Ind.), July 18.*—The election in Iowa this fall is a very important and interesting one. The Democrats favor a "tariff for revenue only," what amounts to free-silver coinage, and practically a repeal of the Prohibition laws. The Republicans stand by the McKinley Bill; they would limit free silver to the American product, and stand squarely by the Prohibition law. Aside from these clean-cut issues is the fact that should the present Governor, Horace Boies, be re-elected he will become a formidable candidate for a place on the National ticket next year. The result of the contest over the tariff will be very interesting. It has been stated repeatedly that Iowa farmers are drifting away from a high-tariff policy. We shall now see how that is. We cannot see how the position of the Democrats on the liquor question can help them with fair-minded farmers. They propose a license law by means of which a saloon could be established in any county or place without regard to the feelings or wishes of the inhabitants. This plan may find favor with some townspeople, but we believe the farmers will repudiate it.

#### WATTERSON AND HILL.

*Chicago News (Ind.), July 18.*—Always trenchant in his discussion of public men and measures, Editor Waterson is at times prophetic. His arraignment of Gov. Hill, of New York, contains nothing that is positively new, but in the light of the present discussions as to available candidates for the Presidency it is full of deep interest.

Mr. Waterson's latest attack on Hill is in the nature of a clear *résumé* of reasons why the New York Governor is not entitled to any honors at the hands of the National Democratic party. The Kentucky editor repeats the charge that Hill and Tammany defeated Cleveland in 1888, and that this one act made Hill forever an impossibility as a Democratic candidate for President. Mr. Waterson also cites Gov. Hill's reputed leanings toward high tariff and protection as an insurmountable objection to his assumption of leadership in a battle for tariff reform by the Democrats. But the most striking of Editor Waterson's comments on Gov. Hill's unavailability as a Presidential candidate is these words:

Scheming politicians, however successful, are favorites nowhere, least of all in America. The people like to see how it is done. They hanker after light. They take to that which is open and above board. For his own fame Gov. Hill has been too secretive; for his popularity, too successful. We would do him no wrong, but to gain in public opinion what his gain in power has denied him he must show himself a better man than the country thus far believes him to be.

But what say the Republicans to the exaltation of "scheming" and "secretive" politicians to the highest seats in their National council? If Hill is unfit to lead or even to advise the Democrats in a National campaign, can the Republicans afford to carry Quay, who is personally smirched as well as politically discredited?

#### THE BATTLE AGAINST QUAY.

*Philadelphia Times (Ind.), July 19.*—The battle against Senator Quay that is now waged within the ranks of his own party, is doubly formidable because of the character and numbers of those in revolt, and one of Quay's exceptional sagacity and ripe experience in politics will not underestimate the perils to which he is exposed. How will Senator Quay meet this powerful and growing element of aggressive antagonism within his party? It demands his unconditional abdication, or war to the knife and the knife to the hilt is offered as the alternative. Conciliation is impossible; compromise is proclaimed as more repulsive than defeat. The revolt will be active against any ticket that a Quay convention may nominate, no matter if the candidates are faultless in character and attainments. Quay is the objective point; it is his power, his prestige, that they demand shall be broken, and no

figure-heads, however dazzling, can divert the belligerents from their resolve.

Senator Quay is nothing if not heroic, and when battle is unavoidable he will accept it. He is the ablest political strategist in the State; he has courage that never pales and industry that never flags when occasion demands, and it is safe to assume that one of the most interesting and desperate battles of Pennsylvania's history is about to be fought within the lines of the great party that has ruled the State for more than thirty years. The marrow of the issue is the demand for better politics, and that is the single stone in the sling that the Republican giant has to fear.

#### THE ADMINISTRATION AND THE TRUSTS.

*Indianapolis Sentinel (Dem.), July 18.*—It is announced from Washington that the administration is about to inaugurate a vigorous crusade in the Federal courts against the combinations for the restraint of trade which are popularly known as trusts. It is said that the Attorney-General has issued instructions to United States District Attorneys to institute proceedings against all violators of the Sherman Anti-Trust Law passed by the last Congress. This law has been in effect several months, and thus far there have been no convictions under it. We are not aware, indeed, that there have been any prosecutions under it. This act forbids combination in restraint of trade in interstate commerce. Congress, of course, has no jurisdiction over transactions limited to a single State.

It is not probable that the alleged movement against the trusts will come to anything. We doubt it the gentlemen interested in the great trusts are very apprehensive of its results. They are depended upon to supply the sinews of war for the Republican campaign of 1892. By the passage of the McKinley law the Republican party has done its best to recoup them for their campaign contributions in 1888. But even if the Administration were to make a vigorous crusade against the trusts it would probably accomplish little. It is almost an impossibility to obtain the evidence necessary to secure convictions under the Sherman act. The only adequate method of dealing with the great majority of trusts is to repeal the tariff duties which make them possible.

#### FOREIGN.

##### THE FRENCH CABINET SUSTAINED.

*Courrier des États-Unis, New York, July 18.*—A somewhat curious incident has just taken place in the Chamber of Deputies in reference to the Alsace-Lorraine passports. Some time ago, when the railroad catastrophe at Mönchenstein had interrupted communications with Switzerland and compelled travelers from France to that country to pass through Alsace-Lorraine, the German Government announced that transit by way of Mülhausen would be temporarily exempted from the inconveniences of the passport regulations. Last week the German Cabinet notified the French Government that this authorization would be continued and made permanent. This measure was much talked about and was erroneously represented as an important concession of the German Government, whereas in reality the passport regulations are still maintained in Alsace-Lorraine, and continue to be rigorously applied.

A Boulangist Deputy, M. Laur, on the alert to seize every occasion for embarrassing the Government, addressed an interpellation to the Ministry of Foreign Affairs regarding the manner in which the passport regulations are carried out by the German authorities in Alsace-Lorraine. The point of attack was well chosen, leaving out of account the nature of the question raised. The orator was sure of rousing the attention of the Chamber by touching the sensitive point of national susceptibilities, and he knew that he could put the Government



in a delicate position by provoking an irritating debate that could not fail to make a great stir outside at a moment when political passions were violently excited by the events of the day both in France and in Europe at large.

M. Laur accomplished his object. He succeeded momentarily in precipitating a conflict between the prudence of the Government and the impatience of the Chamber. M. Ribot, Minister of Foreign Affairs, declared that he could not at present see his way to accepting the interpellation, urging as the reason for his refusal that it was inopportune to call up a question the discussion of which was not justified by any new event that had modified the situation. This reply caused some degree of disappointment in the Chamber, which in spite of the wisdom of which it has given evidence on more than one occasion, was not proof against a feverish tremor when an incident was called up that stirred its blood. Its appetite for explanations, on a subject that has always the power of stirring emotion, being whetted, and being moved the more profoundly at a moment when the policy of Germany is agitating the nerves of every one who has at heart the dignity and the interests of France, the Chamber was carried away by a rebellious impulse, notwithstanding its sympathies for the Ministry, and, thanks to a coalition between the Right, the Boulangists, and the Radicals, it was decided by a vote of 286 against 205 that the Laur interpellation should be discussed.

This vote caused a profound sensation, not only in the Chamber, but out of doors. The Ministry was placed in the minority and its position was shaken. Its very existence was called in doubt. A Cabinet crisis was possible, unless the Chamber, recovering from its first surprise, should recede from its decision and give the Government the vote of confidence that it had resolved to demand.

Yesterday morning nothing was talked about in Paris except the check that the Ministry had sustained and the consequences that might grow out of it. The papers were full of articles on the subject. The Radicals, encouraged in their hostile attitude by their apparent success, followed up their advantage by furiously attacking the Government for having refused to discuss openly the passport question and the state of political relations in general between France and Germany. The moderate Republican journals, on the contrary, supported the Government energetically and appealed to the better sentiment and judgment of the Deputies.

When the session of the Chamber opened the darkness was cleared up, and the decision did not long remain in doubt. The Assembly, as soon as it was consulted, hastened to give the Government the majority, passing a motion of confidence by a vote of 319 against 103, and consequently buried the proposition of M. Laur. In short, the incident has been terminated in the most satisfactory fashion. It has shown clearly that, if the Chamber is capable of experiencing a momentary hesitation on a question of sentiment, it has enough calm sense and self-control to be guided by reason. It is a victory for the Ministry, and at the same time a victory for the Republic.

#### AN ADVERSE VOTE.

*Philadelphia Times*, July 19.—In any other parliamentary country than France it would be extremely difficult for an opposition, after making such a false step as that just made in the Chambers by the Radical and Boulangist coalition with the Right on the Alsace-Lorraine question, to secure another combination against the Government after scarcely a day's intermission, and shake its very foundations by an adverse vote on the submission of a proposed grant. But the truth is that Paris, under whose influence the Chambers work, has arrived at a pitch of perfect cynicism regarding any and all governments, and for a Cabinet to gain moral force from a victory is extremely difficult. The curious part of the present situation is that the anti-Ministerialists,

who on Friday went to the verge of danger in parading their patriotism, have now calmly voted down an appropriation to the Ecole Polytechnique, which is a feeder to the engineering and ordnance corps of the army. Should de Freycinet resign, the position of the succeeding Cabinet toward Germany will, of course, be of the highest importance.

#### FIGHT, OR DISARM.

*New York Recorder*, July 20.—"Germany cannot go on forever arming, arming, arming."

When Kaiser Wilhelm was saying this to Lord Salisbury his Berlin organ was urging the crowding of German troops to the Russian frontier in order to counteract "the threatening concentration of the troops of the Czar."

Republican France, like imperial Germany, constitutional England, autocratic Russia, double-governed Austria-Hungary, and poverty-stricken, but ardent, Italy, keeps on arming, arming, arming, as requisite to preserving general peace, scarcely less ruinously costly than universal war.

How will it all end? When will the strained bow break? Will Europe fight or disarm? If Germany's young sovereign really has the moral force to set the example which Salisbury is reported to have declared to rest with him, then, indeed, will the Kaiser prove himself worthy of the mission of "The People's Emperor."

*European Edition of the Herald*, July 18.—It is now certain that the Emperor and Lord Salisbury were talking of European disarmament, and that William II. pronounced the following sentence: "Germany cannot go on forever arming, arming, arming."

To this Lord Salisbury replied: "It is only a powerful ruler like Your Majesty that is able to set the example in such a situation."

It seems that the Emperor understood what was intended, and renounced his original plan of urging England to propose general disarmament. In fact, England declined to make such a proposal, Lord Salisbury feeling certain of its rejection if made by him.

#### AMERICAN PORK.

*New York Evening Post*, July 20.—The French prohibition against American pork has been rescinded, and in place of it a duty of 20 francs per 100 kilos (or \$4 per 220 pounds) adopted. This duty of about 40 per cent. ad valorem ought to be satisfactory to the McKinleyites, being considerably less than our duty on French silks, besides interposing fewer obstacles of an administrative sort. It would have been quite in accordance with our methods if the French Chamber should add to the specific duty a small ad valorem duty also, and then pass a customs administrative bill requiring the butcher and also the breeder of American swine to prove the cost of production of their pork. But, although the French are pretty well up in the science of protection, whether they have yet learned that the American farmer will pay the duty on pork imported into France, is uncertain. If we are to pay the duty as well as supply the pork, the bargain will be a hard one for us, and yet we fancy that a great many good Protectionists will hail the repeal of the prohibitory decree as a great boon. Such persons probably think that foreigners pay the duties that we levy on their goods, and also those that they levy on our goods.

#### PROSPECT IN GERMANY.

*Burlington Hawk Eye*, July 17.—It is a good sign that the German Government has so far shown its willingness to consider the abolition of the embargo against American pork as to send a special official to this country to investigate the question. It is still better to know that the expert who is now engaged in this investigation is in every way satisfied with the meat inspection law which the Republican Con-

gress gave the country last winter, as well as with the way in which it is being enforced by the Republican Administration. The reciprocity treaties, and the recent inspection law are among the best results of the last Congress, and will do much to enable the American farmer to get the highest possible price for his good crops this year.

#### A FAIR FIELD.

*Chicago Inter Ocean*, July 18.—A Paris dispatch brings assurance that the French Government has decided to raise the embargo on American pork. A London dispatch of even date gives quite a full account of a Russian enterprise which, it is said, threatens to drive American bacon out of the European markets. This expulsion is not sought through any unfair and illegitimate means. The French and German Governments tried to keep our pork out of those countries by false charges and unjust discrimination excused by misrepresentation, but the Russian plan is to drive the American hog out of Europe by underselling. That is perfectly legitimate. The secretary of the Russian Bacon Company sets forth somewhat elaborately the plan, and its methods are honorable. The feasibility of the plan is another matter.

#### RUMORED FAMINE IN RUSSIA.

*New York Herald*, July 20.—The reported failure of the wheat crop in Russia is a more serious affliction than a pestilence would be. Nothing makes a man quite so desperate as an empty stomach. A crop failure in Russia is, therefore, ominous of serious consequences. The people are already taxed to the limit of endurance for the support of a military establishment of boundless proportions. Taxation plus starvation thrusts a very perplexing problem on the consideration of the Czar, and he will find it necessary to divert the people's attention at any cost and hazard. A war, though it is a perilous expedient, would accomplish the desired result. This is one of the anomalies of history, but it is a fact which every statesman appreciates. The Czar has evidently no desire to send his army to the field. France, which is diplomatically on intimate terms with Russia will do what she can to avert such a disaster. The other Powers, though prepared for a contest, are ready to make concessions if a rupture can be avoided. They comprehend the exigency, however, and see only too clearly that while the quarrels of different Ministries can be settled by diplomacy there is nothing on earth so difficult to handle or restrain as a populace insufficiently fed. During the next few months the Russian Government will have all it can do to hold the people in check, unless, indeed—which is greatly to be hoped—the reports of crop failure have been exaggerated.

#### VENEZUELA REJECTS RECIPROCITY.

*New York Staats-Zeitung*, July 21.—The Venezuelan Congress politely, but firmly, declines to enter into a reciprocity treaty with the United States on the basis of the Blaine propositions; and the grounds for this action, as put forth by the reporter of the committee, appear quite intelligible and very plausible. The refusal, couched in terms of complaisant recognition of Secretary Blaine's statesmanship, concludes with the irrefragable argument that reciprocity under present conditions would entail on the Venezuelan Republic a sacrifice of 33 per cent. of its customs revenue without securing any satisfactory equivalent for the loss. Not only that, but the removal of duties on articles imported from the United States would render the importation of the same sort of wares from Europe unprofitable, and the Venezuelan Government would suffer a further diminution of its regular and absolutely indispensable income. Besides this, the removal of the duties on Venezuelan products in the United States would by no means bring about a rise in the prices of the same.

What does Blaine's reciprocity plan offer to

Venezuela? The free importation of coffee, such as already exists, and the reduction of duties on goat skins and certain kinds of sugar. Rejection brings the penalty of a retaliatory duty of three cents a pound on coffee and one and a half cents a pound on skins. The drafted treaty demands from Venezuela the repeal of the duties on the following articles: grain, flour, salted provisions, lard, butter, cheese, cottonseed oil, macaroni, coal, lumber, tar, turpentine, and machinery, including agricultural implements. Furthermore, on American cotton, metal, leather, wood, and rubber manufactures, the existing duties must be reduced by one-fourth. On a careful examination of the whole matter the Congress of Venezuela has come to the conclusion that reciprocity with the United States is, indeed, a beautiful idea, but that its practical consummation, under existing circumstances, is, for fiscal reasons, impossible.

Venezuela will probably not long stand alone, among the sister Republics of South and Central America, in the rejection of the reciprocity clauses of the McKinley Tariff; and the prospect increases the difficulties of the Harrison Administration not a little. The text of the tariff law devolves upon the President the duty of imposing on Jan. 1, 1892, the additional duties named on sugar, coffee, and skins coming from countries that in his estimation have failed to extend the requisite treatment to our products. If the President in this disagreeable matter can act as he pleases, then the whole law is worthless, for it is an unheard of thing in a constitutionally governed country for the Executive to put on and take off duties at his pleasure. The theory of the law is that the President has no choice, and that he is only to establish and announce the facts of the case before the retaliatory provisions of the law can go into operation.

#### CORRUPTION IN CANADA.

*Canada Presbyterian, Toronto, July 15.*—Who has not read and heard homilies on the bad state of American politics? The corruption of the Albany Legislature and the degradation of the municipal politics of New York have been fruitful themes for Canadian comment. Little did we think, as we stood on our imaginary moral pedestal, and, like the Pharisee, thanked God that we were not like these Yankees, that an ex-member of the New York Legislature, an escaped municipal "boss" from the Tammany gang, was operating with success upon one of the principal departments of our own Government at Ottawa. It is never safe to be pharisaical. Every party has its political blacklegs; every party has its rascals. Canadians are not responsible for what other countries do, and if they could be induced to mind their own business, punish their own rascals, and put and keep in power honest, clean men at home, the future of the Dominion would be brighter.

#### RUSSIA'S WEAKNESS.

*Neue Freie Presse, Vienna, June 28.*—The strength of the Russian Empire will never be known until the opposition that it forcibly and quite unnecessarily arouses shall admit no longer of a peaceful solution. It will then be seen whether the statistics which tell of millions of fighting men are not, in spite of their literal truth, delusive as an index of the real power of a country which is suffering from a decayed and corrupted administration, and apparently has lost every vestige of prudence in its domestic policy and is carried away by unbridled passions. At the decisive hour it will be seen whether a people forced by its fears into involuntary submission can be roused to that degree of moral concentration that guarantees victory, and whether geographical extent conduces to positive power. Until then the eye trained in historical observation will be driven by the strange symptoms that show themselves in Russia that in this gigantic frame health is lacking, and that at the moment of danger the muscles will refuse to perform their office.

The surest sign of this political decadence is the arrogant behavior of Russia toward all the European Powers. It bestows its friendship, not as the natural consequence of mutual interests, but as a favor demanding gratitude. It is not an ally, but a protector; not an aid, but a guardian, with nothing to ask for itself. It stirs up its adversaries wherever it can, without any intelligent purpose—in Asia, on the Red Sea, in Abyssinia, on the Nile, in the Orient—not only in the sphere of external politics, but even in their internal policy. Yet when has arrogance led to political success, and when the blind folly that has excited a world of hostility against itself gone without its punishment? Nations that are in the early stages of elevation have more earnest things to do than, out of simple self-gratification, to venture on a policy of provocation; and a people that does not weigh the chances of defeat and that lacks all calculating forethought, prepares for itself the conditions of its future downfall.

### SOCIAL TOPICS.

#### RESTRICTION OF IMMIGRATION.

*H. Cabot Lodge in New York Recorder, July 21.*—No intelligent man would think for a moment of excluding honest immigrants of desirable character who wish to come to the United States to become in good faith American citizens, but the time has certainly been reached when we should have intelligent legislation to exclude the ignorant and the vicious. It is not a question of putting a strain upon our institutions or of casting a doubt on their efficacy in Americanizing those who come to us from outside. The question goes further and deeper than this, it touches the quality of the great body of American citizenship upon which our institutions rest and our success as a nation depends. There is a growing and most earnest feeling in the country, greatly aroused by the late events at New Orleans, that something must be done for the protection of American citizenship against this increasing danger. The American people demand intelligent legislation upon this subject, and it is a work to which the Republican party must address itself. There is nothing of greater importance now before the country, and the problem can be solved properly if we approach it in the right spirit, with the determination to do that which is best for the interests of the United States and of the American people.

#### A DISAGREEABLE CONDITION.

*Congregationalist, Boston, July 16.*—The *Evening Post*, commenting upon Prof. Richmond Mayo-Smith's article on immigration in our last issue, finds no fault with his contention that it must be treated as an international problem, but does object to his argument that, if we demand of European nations that certain classes of persons shall not be sent to us, they have a right to demand that we shall not receive such classes as they do not desire to have emigrate. Of course, if the *Evening Post* believes that any nation—say the United States—has the right to sift mankind and gather within its borders the cream of humanity, then it is perfectly proper for it to adopt the one-sided policy of the exclusion of the bad and the enticing of the good immigrants, no matter how other nations may suffer. And yet the *Post* advocates a commercial policy that demands national unselfishness!

#### THE ROOT OF SOCIAL DISCONTENT.

*New Nation, Boston, July 18.*—It is an unquestionable fact that the hours of labor in the mills which now in Massachusetts have been reduced to ten, fifty years ago were twelve and even thirteen. It is also a fact that the tenements for operatives are generally better now than then, and that operatives are, as a rule, much better clothed and proportionally better paid. This is also true of workers in general. The conditions of life in all respects were

harder, ruder, and more toilsome then than now.

How then account for the fact that fifty years ago there was not a whisper of social discontent among the toilers, while nowadays they are fairly seething with it? The answer we believe to be found chiefly in the growth of social inequality and the disintegration of society into classes, animated by mutual jealousy and hostility. Fifty years ago there was no such term as "the working class." Everybody worked hard. There was little social distinction between employer and employed.

Young men no longer feel that the world is before them; their world they now see to be the class they were born into. In mockery of these new limitations, which now hem in their careers, they see about them a license of wealth, a pride of ostentation, a prodigality of luxury such as the rich men of their fathers' day never dreamed of.

Hard work or hard conditions in themselves do not produce social discontent, so long as they are equally shared, for there is then nobody to be discontented with. Among free men contentment can only be nourished by equality, which is the ancient and only true name for justice. The people are discontented because they realize that the vast growth of the national wealth in the last fifty years has been most unequally distributed. If it has to a certain degree benefited the masses, the great bulk of it has gone to a few. Whatever the legality of the devices by which this unequal distribution has been accomplished, the people recognize it as a substantial injustice, and it is the sense of this injustice which is at the bottom of the present discontent.

#### STRIKES IN PENNSYLVANIA.

*Pittsburgh Chronicle Telegraph July 17.*—Ever since the year opened some branch of the various trades has been engaged in a contest for concessions from the employers. The strike of the ore-handlers at the lakes inaugurated the year, and for a time retarded and hampered the production of iron and steel. Following this came the great coke strike, which compelled a shut down of many mills and seriously affected the prosperity of this vicinity. The various strikes of the industrial trades followed, chief among which was the strike of the carpenters, aided by the various building trades. All these trades except the bricklayers are at work. Then came the strike of the employés of the Allegheny Bessemer Steel works, which was broken yesterday.

A significant feature of the troubles this year has been that in the settlement of all the strikes the employers have gained the day. While the losses generally have been enormous, on the workmen has fallen the heavier burden, and to them have come the bitter fruits of defeat. The lesson easily learned is that, without ample means and a cause universally considered just, it is useless for labor unions or other bodies to enter into a fight against organized capital.

#### THE KNIGHTS OF LABOR AND THE BRUSSELS LABOR CONGRESS.

*New York Volkszeitung, July 21.*—It is a gratifying circumstance that the Knights of Labor likewise begin to show more interest than formerly in the European labor agitation, and to feel themselves a part of the general international labor movement. That this is the case is evidenced by their resolve to send a delegate to the International Labor Congress at Brussels. It is to be hoped that the executive of the Federation of Labor will see their way to send a representative to Brussels, too. It is to be noted, that the interest that the Knights take in the European labor movement is largely due to the circumstance that they are beginning themselves to play a part in Europe. In Belgium, as well as in England, there are many adherents of the order, and in the latter country a National Assembly of the order is about to be instituted. Every step that is taken to bring the workers of different



countries together ought to be recognized and encouraged, and on that account we hail with delight the determination of the Knights to take part at the Brussels Congress, with the other representatives of organized labor, in the discussion of the interests of the laboring class and to undertake to take steps in cooperation with the laborers of the entire world, leading to the emancipation of the proletarians.

## EDUCATIONAL.

### CHICAGO UNIVERSITY.

*Chicago Herald, July 18.*—The Chicago University will open its doors next September, and begin its academic existence with a large number of students, as is already shown from the enrollment. The two members of the faculty already chosen, in connection with President Harper, show that the university will take rank at its start with the best institutions of the East. Dr. Herbert B. Adams and Dr. Richard T. Ely, of Johns Hopkins, have a fame as instructors and writers that has long ago conferred an enviable distinction on that University. Dr. Adams brought to Johns Hopkins much of the spirit and learning of his German instructor, Bluntschli, and the work in history in the Johns Hopkins University at once placed that institution far in advance of all other American colleges and universities, and attracted the alumni of Ann Arbor, Yale, Williams, and Harvard to the prosecution of original work in American history under his guidance. Dr. Ely has also made a reputation, not only as an instructor but as a writer on economic subjects. President Harper has done well, so far, in selecting a faculty, and if the other selections are of as high character as the two already made there will be no question of the rank the university will at once take among the great universities of the United States.

### THE ENGLISH EDUCATIONAL BILL.

*Christian Union, July 18.*—The vote of 318 to 10 by which the Free Education Bill has passed its second reading in the House of Commons is the most remarkable in recent English history. The ten members who voted in the minority are all that is left of the majority of a few years ago which believed that free education was a fatal stride in the direction of free food, free clothing, and free lodgings. The vote means that England as well as America has accepted what might be called the higher socialism in order to combat the lower. The amendments which have been introduced have all been in the direction of enlarging the scope of the original measure. The free grant is likely to be increased, and the age limits extended so as to permit children under five and over fourteen to receive free education. We are glad to see that Mr. Chamberlain, the leader of the Liberal-Unionists, has taken sides against the Ministry on the question of making the higher schools free. The Liberal member who introduced the amendment demanding immediate popular control of all schools receiving public aid withdrew it in order to facilitate the passage of the bill. Sooner or later, however, this question will be taken up. More than one-half the ten million dollars appropriated will go to denominational schools. Over one thousand of these schools receive no private subscriptions whatever, and the public will very soon insist upon controlling the expenditure of the money which it alone furnishes. But even the mass of the Liberals are in no mood to make all schools public schools, for the statistics furnished by the National Education Society show that the voluntary contributions to the Church—British, Wesleyan, and Catholic—schools last year were nearly four million dollars. The mass of the taxpayers are not eager to assume this additional burden, though in a few years they will doubtless insist that the public shall be represented upon all school

boards somewhat in proportion to the support which it furnishes them.

### CATHOLIC PAROCHIAL SCHOOLS.

*Catholic Mirror, Baltimore, July 18.*—Christian schools are a necessity, and they have come to stay. They are not merely a temporary make-shift, as the advocates of State support endeavor to persuade themselves, pending a process of public sentiment on the public education question, which, it is fatuously hoped, may evolve a State system satisfactory alike to the friends of godless education and to those who believe in the necessity of mixed religious and secular training.

Nobody pretends that our parochial schools are what they ought to be, or even what they might be made with very little expenditure of thought and enterprise. We recently urged the importance of a better system—better in regard to judicious supervision, the adoption of uniform methods, and a standard curriculum. If our schools are ever to amount to anything aggregately, as a system, practical principles must be applied to their management. As long as separate schools are subject to the educational whims of idiosyncratic pastors and the iron-clad rules of the "teaching order" in charge, there is certain to be a vast wastage of money and effort in their maintenance and a corresponding lack of zeal on the part of the laity in their support. To place the parochial schools on a permanent and progressive basis, does not involve new difficulties, nor create new monetary obligations. On the contrary, the general adoption of an approved system means the simplification of matters, a more profitable investment of capital, and, what is of the highest importance, the fixing of better standards educationally and morally. The first requisite is the establishment of a competent school board, with ample authority to enforce its requirements. A mixed board of clergy and laymen, it seems to us, is preferable to a strictly ecclesiastical.

### CATHOLICS AND INDIANS.

*Minneapolis Journal, July 17.*—There is another row in the Indian Bureau about the Indian contract schools. One of the subsidized religious sects is having a round with Commissioner Morgan over some real or fancied encroachment upon its alleged rights. It is needless to say that this whole Church and State arrangement, by which our Government is paying the religious sects several hundred thousand dollars a year to teach sectarian religion in the government schools is wrong and unlawful.

*New York Times, July 20.*—No American who is not a Roman Catholic—nay, no American who is a Roman Catholic, unless he allows his Catholicism to get the better of his Americanism—will dispute Mr. Morgan's position "that the schools maintained by the Government for the education of the Indians should be strictly non-sectarian and non-partisan." It is only when we come to apply these propositions to the actual situation that any difficulty arises. The Catholics have established mission schools, and they ask aid from the Government in carrying them on upon the ground that the choice is between the schooling they provide for the Indians, mixed with sectarian instruction as it is, and no schooling at all. The Government ought to maintain its own schools for the Indians, and the money which it gives to be disbursed by the Catholic Missions Bureau would furnish a more than respectable nucleus for a Government school fund. Since it does not maintain its own schools, and since it is agreed that Catholicized instruction is better for the Indians than no instruction at all, it may fairly be argued that, pending the establishment of its own schools, the Government may properly, as a provisional and temporary measure, aid the private schools which are doing what public schools ought to do.

**INFLUENCE OF SMOKING ON STUDENTS.**—From the records of the senior classes of Yale College during the past eight years, the non-smokers are proved to have decidedly gained over the smokers in height, weight, and lung-capacity. All candidates for the crews and other athletic sports were non-smokers. The non-smokers were 20 per cent. taller than the smokers, 25 per cent. heavier, and had 66 per cent. more lung-capacity. In the graduating class of Amherst College of the present year, those not using tobacco have in weight gained 24 per cent. over those using tobacco, in height 37 per cent., in chest-girth 42 per cent., while they have a greater average lung-capacity by 8.36 cubic inches.—*Medical News, Philadelphia, July 11.*

**PROGRESSIVE GERMAN TEACHERS.**—German-American teachers have passed resolutions in favor of abolishing German type on the ground that it unnecessarily increases the labor of teaching. But German-American journalists and literary people do not take kindly to this proposition, and for the very good reason that to deprive German literary work of its peculiar gothic dress would rob it of much of its individuality for the reader, and detract from the latter's pleasure.—*Chicago News, July 18.*

## THE LIQUOR ISSUE.

### THE NATIONAL TEMPERANCE CONVENTION.

The tenth National Temperance Convention closed its two-days' session at Saratoga Springs on July 17. We give the salient points in the platform adopted, as reported by the special correspondent of the *Voice*, New York, July 23.

First.—We hold that total abstinence from the use of intoxicating beverages is the duty of the individual, and legal suppression of the liquor traffic is the duty of the State.

Second.—We condemn the licensing of the liquor traffic for beverage purposes. License, high or low, is bad in morals, bad in finance, bad in politics, a sin against God, a crime against man, a disgrace and a peril to Christian civilization.

Third.—The General Government in receiving revenue from the liquor traffic yields to that traffic a moral support, and by its bonded warehouse system extends to the traffic special financial aid.

Fourth.—As the defenders of the liquor traffic are organized for political purposes, we believe that all good citizens should be equally zealous, by united effort at the ballot-box, to accomplish the suppression of this traffic.

Fifth.—We advise the organization of citizens' leagues, which shall seek alliance with each other through county, State, and National organizations, and unitedly confront the liquor power, until it shall be driven from the political parties.

Sixth.—We believe that no friend of the suppression of the liquor traffic ought, by voice, vote, or pen, to support any candidate or political party committed to the unrighteous policy of perpetuating the liquor traffic under any system of taxation or license.

Seventh.—We rejoice in the success that has attended the effort to provide scientific temperance instruction in schools and colleges, and recognize the services of the women who have labored for the accomplishment of this result.

Eighth.—We urge Christian churches, pastors, and teachers to continued efforts for such education by sermons, lectures, formation of church and Sunday-school temperance societies, and of libraries of the publications of the National Temperance Society and Publication House and the Woman's Temperance Publication Association, and all the publications covering all aspects of the question.

Ninth.—Recognizing the efforts of women for the suppression of the liquor traffic, and realizing that they labor under great disadvantage, deprived as they are of the ballot, we express our conviction that this disability should be removed.

Tenth.—That we reaffirm the action of the National Convention of 1868, held in Cleveland, Ohio: "That the Church of the living God is, by its constitution and covenant, a living protest against intemperance."

Eleventh.—We charge drink-sellers with violation of both the human and divine law providing a weekly day of rest.

Twelfth.—We urge the National Temperance Society to renewed efforts to secure from Congress a Commission of Inquiry.

Thirteenth.—Whereas, the non-alcoholic treatment in the practice of medicine has been justified by its results in the London Temperance Hospital, and in the National Temperance Hospital at Chicago, we urge such treatment upon the attention of the people.

Fourteenth.—That the National Temperance Society be empowered to call another convention whenever it shall seem expedient.

## COMMON SENSE AND HIGH LICENSE.

*Frank Leslie's Illustrated Newspaper, N. Y., July 18.*—An esteemed correspondent writes from St. Louis that not one of the benefits claimed to result from high license as a method of restricting the liquor traffic can be found in "high-licensed St. Louis." He asks, furthermore, why so much more is required of prohibition regulations than of laws against crimes like murder and burglary?

He makes a mistake that is natural and common to Prohibitionists. The selling or drinking of liquor is not in any sense a crime like burglary and murder. Many gentlemen of the highest character, members of Christian churches, and ministers and their families see no wrong in drinking wines and malt liquors. To class such persons with burglars, thieves, and murderers is unfair and unjust.

If liquor selling were as clearly defined in its criminal aspects as larceny and murder, the Prohibition party would have the unanimous support of the people. So long as a large number of the people, embracing many of conceded respectability and the highest standing, do not see anything harmful in the moderate use of wine or other alcoholic beverages, just so long the Prohibition party will be unable to succeed. To win success it must have public opinion behind it, and the way to get public opinion behind it is to demonstrate, by the enforcement of high license or other restrictive legislation that every community is vastly better off without the sale of liquors. Many Prohibitionists have realized that the power to restrict by high license is the power to destroy.

## PROPER PLACES FOR PROHIBITION.

*New York Sun, July 20.*—A commotion was caused in Halifax by the refusal of the employes of the street railroad to submit to a new regulation relating to the use of strong drink. The drivers and conductors refused to obey, and a strike was the result. However it may be on a street railroad, we can readily understand that there must be places in the service of a steam railroad company which the directors would prefer to have occupied by men who never drink. There are many employments in which it would be mere tyranny to require that a workman should abstain from any use of spirits during his leisure hours; but upon a railroad operated by steam, such a rule, so far at least as the more important places are concerned, could not be denounced as unreasonable. And a good deal might be said in defense of it as applied to the drivers of horse cars. So many persons are injured every year by the careless driving of these vehicles that the street-car companies ought to adopt every safeguard which will have a tendency to reduce the number of accidents.

**THE LIGHT PENALTY FOR DRUNKENNESS.**—Any thoughtful person who has watched the arraignment of criminals of a certain class must notice in how many cases there is associated with the commission of a crime the excessive use of one or another of the many forms of stimulants. A closer view reveals that excessive drinking is a symptom of deficient moral sense, which is in itself the root of all criminality, the cause of all crime. Who is to be held responsible? The State—our legislators—are responsible, if men and women have the evidence of their senses commonly contradicted by the lightness of the penalty for the crime of drunkenness. That is where the root of the matter really lies. A sentence on a drunk is a matter of joke and merriment. A few days confinement—just long enough to sober up—and the person is let loose on the public again. The punishment of this crime of putting oneself in position to commit other crimes, ought to be increased a thousandfold.—*Canadian Churchman, Toronto, July 16.*

**AN OPEN CONFESSION.**—The President of the United States Brewers' Association delivered an address at the session of that organization in Cleveland, O., in which he recommended the circulation, as an antidote to the

Prohibition movement, of documents showing the absurdity of attempting to regulate the drinking habits of the people by law, and that such attempts have developed traits which are everywhere despised, "such as hypocrisy, black-mailing, and the non-observance of the law." How devoted these liquor-men are to the law! How solicitous that the characters and practices of citizens should be above reproach! No class of citizens more persistently, knowingly, and deliberately trample on the laws than liquor dealers, and none do so much to corrupt the people.—*Christian Advocate, New York, July 16.*

**OPINION IN IOWA.**—The party in Iowa which has opposed Prohibition now favors high license instead of local option, which it formerly championed; the party which has favored the outlawing of the saloons stands by its colors. It would be a woeful day for them if they should drop out that plank. Their defeat would be tremendous. Iowa, save in a few river counties, does not know the saloon. It will never look on the bar with approval. The daily papers represent the feeling in the larger and less temperate sections, and misrepresent the major part of the State.—*Northern Presbyterian, Detroit, July 18.*

**SENTIMENT OF THE PACIFIC SLOPE.**—Like a troubled sea that knows no rest, the agitation against liquor is taking some form or other all up and down the coast. In some places it is high license, in others it is restrictive license, and again in others it is no license at all. Society is becoming surcharged with the evils growing out of the traffic, and the Church and State alike are rising in protest against it. As the weak subterfuges of high license, etc., are tried, and found a failure, the people will cease seeing through a glass darkly, and Prohibition as the last and efficacious measure will be the result.—*California Prohibitionist, San Francisco, July 9.*

## RELIGIOUS.

## CONDENSED THEOLOGY.

*Christian Union (Independent), New York, July 18.*—The *London Telegraph* publishes a card signed by a number of conservative ministers of Great Britain—Mr. Spurgeon heads the list—which gives what may be called conservative theology in crystals. It reads as follows:

We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scriptures as originally given. To us, the Bible does not merely contain the Word of God, but it is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The Book is an organic whole. Reverence for the New Testament, accompanied by skepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning "Moses and all the prophets" in preference to any of the supposed discoveries of so-called higher criticism.

We hold and maintain the truths generally known as "the doctrines of grace." The Electing Love of God the Father, the Propitiatory and Substitutionary Sacrifice of His Son Jesus Christ, Regeneration by the Holy Ghost, the Imputation of Christ's Righteousness, the Justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the Priestly Intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matt. xxv, 46: "These shall go away into eternal punishment," are, in our judgment, revealed and fundamental truths. Our hope is the Personal Pre-millennial Return of the Lord Jesus in glory.

This is an admirable method of issuing a creed. There is no attempt to carry it by majorities, nor to enforce it by penalties. There is a simple statement by certain religious teachers of what they believe, offered for the consideration, and, we presume, for the friendly criticism, of their brethren.

As to the creed itself the Bible student will observe, perhaps, that it is distinctively unbiblical in its phraseology. To distinguish their faith from that of other contemporary religious teachers, these ministers are obliged to use theological terms which confessedly are

not found in Scripture. Thus the Bible speaks of inspiration, but never of verbal inspiration; refers to the sacrifice of Christ, but never to the propitiatory or substitutionary sacrifice; speaks more than once of God as imputing the faith of a believer to him as righteousness, but never of imputing one person's righteousness to another person; refers to justification by faith, but without the parenthetical "once for all"; refers to the intercession, but not to the priestly intercession, of Christ. Nor let the lay reader think that we are hypocritical. It is because their more liberal brethren refuse to use these qualifying words, and to accept the ideas which these words represent that their loosening views are looked upon with growing pain and sorrow. They believe in inspiration, but not in verbal inspiration; in sacrifice for sin, but in a sacrifice which expresses divine love, not in one necessary to propitiate divine wrath; in imputation—that is, in God's acceptance of faith in lieu of an accomplished righteousness, but not in His acceptance of one person's righteousness in lieu of the righteousness of another person; in justification by faith, but not in the sharp distinction of the Protestant schoolmen between justification and sanctification; in intercession, because they believe in love, but not in priestly intercession, as though the prayers of any of God's children could be heard by God with indifference unless accompanied and indorsed by a priest, human or divine.

## INTERNATIONAL CONGREGATIONAL COUNCIL.

*London Correspondence of New York Sun, July 19.*—The International Congregational Conference this week in London has not attracted much public attention, although the proceedings have been extremely interesting. The discussions have not been without spice, and differences of opinion have made themselves felt from time to time, notably at yesterday's meeting, when the Rev. Dr. Condor, of Leeds, read a paper on the "The Gains and Losses of the Church in Spiritual Influence." In the discussion which followed, Mr. Walker, of Melbourne, caused a considerable sensation by declaring, amid a chorus of denials and protestations, that there was a marked tendency in Australia on the part of the Congregational ministers to fraternize with the Unitarians, even to the extent of exchanging pulpits. The statement seemed to excite the special wrath of the Rev. Dr. Noble, of Chicago, who persisted in cross-examining the speakers until he obtained a robust negative reply to the question: "Shall our Church pulpits be exchanged ecclesiastically with Unitarian ministers, and shall Unitarian ministers be invited to our conferences and councils?" The American delegates have taken a very prominent part in the proceedings of the Conference, and their eloquence, learning, and good fellowship have been everywhere praised.

## PROPOSED CANADIAN SUNDAY LAW.

*London Advertiser, July 17.*—In the speech of Mr. Charlton, on the observance of the Sabbath, delivered in the House or Commons last month, the question is discussed with reference to the day as a civil Sabbath only. In the opinion of a great number of men, eminent not only in religion but in politics and science, it is a crime to deprive a man of his day of rest against his will.

## THE BILL AS AMENDED.

*Toronto World, July 18.*—He hastens to change it and crystallize into law a measure which, looking at it from his point of view, should be entitled "Bill to legalize Sabbath Desecration." On the view that the twenty-four hours comprised within what is recognized as the Sabbath day possess a specifically sacred character—are indeed hours dedicated to the Most High—what sort of figure does Mr. Charlton cut when he agrees that the last three hours of that day may be robbed of their specifically sacred character and be devoted to secular employment.



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- Brady (James T.). John Freeman Baker. *Green Bag*, July, 5 pp. With Portrait. A biographical sketch of the distinguished lawyer.
- Hyperboreans of To-Day. The Countess Platoff. Francis Prevost. *New Rev.*, London, July, 12 pp.
- Lincoln (Abraham). Second Article. Theodore Stanton. *Westminster Rev.*, London, July, 13 pp. Deals especially with Mr. Lincoln's work in the emancipation of the slaves.
- Maupassant (Guy De). Mille. Blaze De Bury. *New Rev.*, London, July, 9 pp. Sketches of his works.

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- Education Bill (the Free), Two Aspects of. I. The Very Rev., the Dean of St. Paul's. II. The Hon. E. Lyulph Stanley. *New Rev.*, London, July, 12 pp. The first fears that the Bill may work great evil to the schools in the north of England. The second judges that the Bill is drafted in the interest of the managers of schools.
- Illustration and Our Illustrators. C. M. Fairbanks. *Chautauquan*, Aug., 5 pp. The development of the modern art of illustration.
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## RELIGIOUS.

- Esther, the Book of, The Hiding of God in. Arthur T. Pierson, D.D. *Hom. Rev.*, Aug., 4 pp. Although God's name does not appear in the book, yet the name Jehovah is inwoven and inlaid in the very structure of the book.
- Evolution (Theological): W. M. W. Call. The Rev. Walter Lloyd. *Westminster Rev.*, London, July, 8 pp. The basis of this paper is the autobiography of W. M. W. Call, and deals with the causes that led to his secession from the Church of England.
- Illustration, The Preacher's Use of. A. J. Gordon, D.D. *Hom. Rev.*, Aug. 6 pp. Suggestions as to the employment of illustrations.
- Inerrancy of Scripture. Prof. Llewelyn J. Evans, D.D. *Hom. Rev.*, Aug. 9 pp. An argument for the inerrancy of Scripture based upon the Divine authority of the Record.
- Inspiration and Biblical Criticism. Prof. Davidson. *Canadian Meth. Quar.*, July, 15 pp. An inquiry into the effect of Modern Biblical Criticism upon the doctrine of Inspiration and the Divine Authority of the Scriptures.
- Intermediate State (The). II. The Rev. R. N. Brown, M. A. *Canadian Meth. Quar.*, July, 12 pp. In support of the doctrine.
- Jews and the Bible. Julian Cohen. *Westminster Rev.*, London, July, 10 pp. Contends that the Bible is Jewish, and that Christianity is regenerated Judaism.
- Justice, The Gospel of. A. R. Carman. *Canadian Meth. Quar.*, July, 20 pp. A practical investigation of the cry of the Modern Church "How shall we reach the masses?"
- Messianic Prophecy. III. J. M. Hirschfelder. *Canadian Meth. Quar.*, July, 5 pp. Reply to Dr. Workman.
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- Pulpit Power, Elements of. Robert F. Sample, D.D. *Hom. Rev.*, August, 6 pp. The elements named are—Simplicity, Naturalism, Self-abnegation, Concentration, Seriousness, Earnestness, Faith in results, Spiritual power.
- Sin. The Rev. J. M. Henderson. *A. M. E. Church Rev.*, July, 5 pp. Defines sin.
- Sin of the World, How Is It Taken Away. The Rev. James Watson. *Canadian Meth. Quar.*, July, 8 pp. The deliverance of the individual from sin, by the work and power of the Lord Jesus.
- Text, Subject, Sermon. The Rev. J. A. Macdonald. *Canadian Meth. Quar.*, July, 8 pp. The form or method of pulpit discourse.

## SCIENCE.

- Abstract Research, The Relations of, to Practical Invention. F. W. Clarke. *Pop. Sc.*, August, 6 pp. An address delivered before the Patent Centennial in Washington April 9, 1891, by the chemist of the United States Geological Survey.
- Brain (The Inter): Its Relations to Thermotaxis, Polypnoea, Vaso-Dilation, and Convulsive Action. Isaac Ott, M.D. *Jour. of Nervous and Mental Disease*, July, 4 pp.
- Darwinism (The New). J. T. Cunningham. *Westminster Rev.*, London, July, 13 pp. Criticises the essential principle of the new Darwinism, that acquired characters are not inherited.
- Flying by Means of Electricity. Prof. John Trowbridge. *Chautauquan*, August, 3 pp. Describes methods suggested for the application of electricity to aerial locomotion.
- Neuroses (The) from a Demographic Point of View. Irving C. Rosse, A.M., M.D., F.R.G.S. *Jour. of Nervous and Mental Diseases*, July, 14 pp.
- Science, The Practical Outcome of. W. H. Smith, M.D., Ph.D. *Pop. Sc.*, August, 9 pp. Science applied to the practicalities of life.
- Specialist (The Medical). L. H. Taylor. *Lehigh Valley Med. Mag.*, July, 10 pp.
- "Spiritual Essence" (The) in Man: Edward Clodd. *New Rev.*, London, July, 11 pp. This is an answer to Mr. Alfred Russel Wallace, who does not accept the theory of the extreme evolutionists in reference to the "Spiritual Essence" in man.
- Status Epilepticus. Drs. G. R. Trowbridge and C. B. Mayberry. *Jour. of Nervous and Mental Disease*, July, 17 pp.
- Sulfonal in Affections of the Nervous System. Graeme H. Hammond, M.D. *Jour. of Nervous and Mental Disease*, July, 3 pp.
- Tuber Cinerum (the), The Function of. Isaac Ott, M.D. *Jour. of Nervous and Mental Disease*, July, 4 pp.

## SOCIOLOGICAL.

- African Colonization. H. W. Grimes, ex-Attorney-General of Liberia. *A. M. E. Church Rev.*, July, 3 pp.
- Busmen, Twelve Hours a Day for. Interview with Mr. Sutherst. *Help*, London, July, 2 pp.
- "Children of the Lost." With Portrait of Miss Rye. *Help*, London, July, 2 pp. The work of Miss Rye in the Emigration Home for Destitute Little Girls.
- Dancing, Plain Words About. James Oliphant. *Westminster Rev.*, London, July, 7 pp. Consideration of the three reasons for which dancing might be condemned: it is silly, it is wrong, it is indelicate.

Dress and Adornment. I. Deformations. Prof. Frederick Starr. *Pop. Sc.*, August, 14 pp. Illus. Describes various modes of cutting the flesh, tattooing and painting the skin, filing the teeth, etc., etc.

Fetich, From to Hygiene. New Chapters in the Warfare of Science. Andrew D. White, LL.D., L.H.D. *Pop. Sc.*, August, 12 pp. A terrible picture of the ravages of pestilences when prayers and saintly relics were relied upon to check them, and hygienic precautions were not taken.

Haddo House Association. Lady Aberdeen. *Help*, London, July, 3 pp. Account of work done by the association to raise the standard of living among young women.

Hypocrisy as a Social Debaser. Dr. R. W. Conant. *Pop. Sc.*, August, 4 pp. An answer to the author of "Hypocrisy as a Social Elevator."

Residential Clubs for Young Men and Women. *Help*, London, July, 24 pp. A promising experiment in coöperation.

Revolution, The Right of. Count Tolstoi. *New Rev.*, London, July, 6 pp. Opposes the arguments of revolutionists.

Self-Help and Poor-Law Reform. Interview with Mr. Albert Pell. *Help*, London, July, 4 pp.

Servants, (Domestic) in Australia. Mary Sanger Evans. *Westminster Rev.*, London, July, 6 pp. A defense of the domestics.

Slavery (White) in Turkey. The Hon. Charles K. Tuckerman (formerly Minister at Athens). *New Rev.*, London, July, 8 pp. Narrates an incident showing that the traffic in Georgian and Circassian slave-girls exists at present in Turkey.

Socialism (Christian). E. A. Stafford, D.D. *Canadian Meth. Quar.*, July, 10 pp. An examination of the question.

Statistics, The Value of. The Hon. Carroll D. Wright. *Pop. Sc.*, August, 9 pp. Shows how statistics may give false evidence.

What Shall We Be Taxed? Edward W. Bemis. *Chautauquan*, August, 5 pp. Shows that there is an imperative demand for reform in our present tax system.

## UNCLASSIFIED.

Barrundia Case (The) Again. Sidney D. Shattuck. *United Service*, August, 7 pp. Opposes the position taken by William Gray Brooks in *United Service* for June, as an erroneous statement of law.

Chataqua Days (Old). Theodore L. Flood. *Chautauquan*, August, 32 pp. Illus. A historical sketch of the beginnings of Chautauqua.

Cremation, A Plea for. The Rev. H. Abraham. *Canadian Meth. Quar.*, July, 5 pp. Replies to objections against cremation.

Federation (Imperial), Is It a Chimera? William Lobbau. *Westminster Rev.*, London, July, 5 pp. Defends the proposition: The conditions for a true Federation in the case of the British Empire do not exist.

Ginseng in Commerce. J. J. Bell, M.A. *Pop. Sc.*, August, 3 pp. Illus.

Haiti. I. Solomon Porter Hood. *A. M. E. Church Rev.*, July, 5 pp. Historical.

Head-Flattening as Seen Among the Navajo Indians. Dr. R. W. Shufeldt. *Pop. Sc.*, August, 5 pp. Illus.

London: Past and Present. *Westminster Rev.*, London, July, 7 pp. Review of *London: Past and Present: Its History, Associations, and Traditions*. By Henry B. Wheatley, F.S.A.

London (Reformed): A Model City. Lighting. I. Electricity. The Right Hon. Lord Rayleigh. II. Gas. E. Vincent. *New Rev.*, London, July, 14 pp.

Maryland Bar (the) The Golden Days of. Eugene L. Didier. *Green Bag*, July, 7 pp. With portraits of William Pinkney, Roger B. Taney, William Wirt, Francis Scott-Key, Reverdy Johnson.

New York City, the Eastern Approach to, The Defense of. E. M. Weaver, First Lieut. Second Artillery. *United Service*, August, 8 pp. An examination of the subject leads to the conclusion that the defense of the eastern approach to New York should be made at the eastern entrance to Long Island Sound.

Pessimism; or, A Plea for a Larger Faith and Hope. William E. Matthews, LL.B. *A. M. E. Church Rev.*, July, 7 pp.

Probate Practice in New Jersey. Samuel J. Macdonald. *Surrogate*, July, 5 pp.

Woolen Manufacture (the), The Evolution of. The Development of American Industries since Columbus. (Concluded.) S. N. Dexter North. *Pop. Sc.*, August, 21 pp. Illus.

## GERMAN.

## BIOGRAPHICAL.

Blum (Robert) in the Diary of Count Hübner. Hans Blum. *Nord und Süd*, Breslau, July, 22 pp. Asserts wilful slander and misrepresentation on the part of Count Hübner.

Hamerling (Robert) as Philosopher. Dr. Bernhard Münz. *Unsere Zeit*, Leipzig, July, 10 pp. An intelligent system in which man is treated, not only as an individual, but as a unit of a whole.

Rodenberg (Julius). Ludwig Ziemssen. *Nord und Süd*, Breslau, July, 12 pp. Biographical sketch of Rodenberg, who, as student-poet, summoned Germany to undertake the liberation of Schleswig-Holstein from the Danish yoke.

Saint-Just. *Deutsche Rundschau*, Berlin, July, 40 pp. Biographical and condemnatory.

Svarez (Carl Gottlieb). E. Schwarz. *Nord und Süd*, Breslau, July, 17 pp. Biographical sketch of this Father of the Prussian Citizens' Rights, as he is called.

## EDUCATION, LITERATURE, AND ART.

Art-Physiology. *Grenzboten*, Leipzig, July, 5 pp. Review of the subject in connection with Georg Hirth's new work.

Athens, Historical Constitution of, according to the newly discovered Aristotelian MS. Adolf Brieger. *Unsere Zeit*, Leipzig, July, 18 pp.

Berlin International Exhibition, The Paintings at. H. A. Lier. *Unsere Zeit*, Leipzig, July, 9 pp.

Creation, New Found Legend of. Prof. Dr. Fritz Hommel. *Deutsche Rundschau*, Berlin, July, 10 pp. Discusses the Acadian Tablets in the British Museum, deciphered by Mr. Theophil. Pinches, the distinguished Cuneiform scholar, and gives the text which has already been published in "The Academy."

Goethe's (August von) Album. I. Dr. Walther Pulpis. *Deutsche Rundschau*, Berlin, July, 15 pp. Consists principally of extracts from a host of contributors.

Naturalism and the Theatre. Otto Brahm. *Westermann's Monats-Hefte*, July, 11 pp. Discusses the encroachments of naturalism on the modern stage.

Poet (A Forgotten). Rudolf von Gottschall. *Nord und Süd*, Breslau, July, 13 pp. Notice of George Spiller von Hanenschild.

Preliminary Education. Lothar Meyer. *Nord und Süd*, Breslau, July, 11 pp. Treats of the difficulties in the way of unification of the lower and technical schools.

Topics of the Day. Otto Seeck. *Deutsche Rundschau*, Berlin, July, III., IV 19 pp. Discusses artists, scholars, and specialists.

## POLITICAL.

Historico-Philosophical Reflections (IX.). *Grenzboten*, Leipzig, July, 8 pp. Treats of the political development of Italy in the fourteenth century.

Switzerland, The Referendum in. Ludwig Fuld. *Unsere Zeit*, Leipzig, July. Characterizes the recent reform in respect of the Referendum, a transition from a representative to a pure democracy.

## SOCIOLOGICAL.

Courts (The) and the Press. Editorial. *Grenzboten*, Leipzig, July, 6 pp. Comments on the prostitution of the press to the vitiated craving for unwholesome excitement, as illustrated by the French press during the trial of Eyraud and Gabrielle Bompard.

Labor-Movement, Attitude of. Editorial. *Grenzboten*, Leipzig, July, 10 pp. Asserts that in spite of many drawbacks and the general failure of strikes the movement has rather advanced than receded during the past half-year, and while predicting that the Social-Democratic leaders will never succeed in thoroughly organizing the labor classes, existing organizations are strong enough to hinder a solution of the difficulties between employer and employed.

## UNCLASSIFIED.

Aërial Traveling. Ludwig Schleiffahrt. *Ueber Land und Meer*, Stuttgart, July, 4 columns. Dwells on the difficulties to be overcome, but is impressed with Janssen's confident prediction that air-ships will be in general use in the next century.

Cold (Artificial) and its Application. Bernhard Dessau. *Unsere Zeit*, Leipzig, July. Describes the methods of production, and treats of its application to the preservation of butcher's meat and human corpses.

Creamery Establishment (A Model). *Ueber Land und Meer*, Stuttgart, July. Describes Dr. N. Gerber's Creamery in Zurich, with illustrations.

Danish Times, In. I. Our Little Town. *Grenzboten*, Leipzig, July, 5 pp. A sketch of boyhood's days in a little town of Schleswig-Holstein, before the war of liberation from Denmark.

Emperor Frederick's Mausoleum. *Ueber Land und Meer*, Stuttgart, July, 1-4 columns with full-page illustration.

Fans, Language of. *Ueber Land und Meer*, Stuttgart, July. With seven illustrations.

German East Africa, Lake Region of. Brix Förster. *Unsere Zeit*, Leipzig, July, 23 pp. Treats of the land and people of the Lake Region.

Greifswald's University, The Croy-Tapestry of. Julius Lessing. *Deutsche Rundschau*, Berlin, July, 7 pp. Description of this old Tapestry, which dates from 1554.

Kalymno, Fourteen Days at. *Westermann's Monats-Hefte*, Breslau, July, 4 pp. Descriptive of this island of the Turkish Archipelago, and of the Sponge Fishery.

## Books of the Week.

## AMERICAN.

Adopting an Abandoned Farm. Kate Sanborn. D. Appleton & Co. Hf. cloth, 50c.

Antiquities of Ohio. Full and Accurate Descriptions of the Works of the Mound-Builders. Henry A. Shepherd. Robert Clark & Co., Cincinnati. Cloth, illus. \$2.00.

Botany, The Evolution of. Frederick J. Wulling, Ph.G. Evolution Series, No. 7. D. Appleton & Co. Paper, 10c.

Bulwer-Lytton Novels. A New Edition *de luxe*, limited to 1,000 copies. Complete in 32 vols., issued at the rate of about 2 vols. per month, at \$2.50 per vol. Estes & Lauriat, Boston.

Carlyle (Jane Welsh), Life of. Mrs. Alexander Ireland. With a Portrait and Facsimile Letter. Charles L. Webster & Co.

Church and Creed. R. Heber Newton. G. P. Putnam's Sons. Cloth, 75c.

Civilization (Modern), The History of. A Handbook based upon M. Gustave Duconray's *Histoire Sommaire de la Civilisation*. Edited by the Rev. J. Verschoyle, M.A. D. Appleton & Co. Cloth, illus., \$2.25.

Coming Terror, and other Essays and Letters. Robert Buchanan. United States Book Co. \$2.50.

Copyright, The Question of. A Summary of the Copyright Laws at Present in Force in the Chief Countries of the World; Together with a Report of the Legislation now Pending in Great Britain. A Sketch of the Contest in the United States, 1837-1891, in Behalf of International Copyright, and Certain Papers on the Development of the Conception of Literary Property and on the Probable Effects of the New American Law. Compiled by Geo. Haven Putnam, Secretary of the American Publisher's Copyright League. G. P. Putnam's Sons. Cloth, \$1.50.

Dark Lady of Doona. W. H. Maxwell. No. 148 Warne's Notable Novels. Frederick Warne & Co. Paper, 20c.

Donald Ross of Heimra. William Black. "Harper's Franklin Square Library." Harper & Brothers. Paper, 50c.

Fort Ancient. The Great Prehistoric Earth-Work of Warren Co., Ohio, from Actual Survey, with Topographical Map and 35 Full-Page Phototypes. Warren K. Moorehead. Robert Clarke & Co., Cincinnati. Cloth, \$2.00.

Labor and Life of the People. Edited by Charles Booth. Vol. II., in Two Parts. Part I. London Continued. Part II. Appendix and Large Colored Maps. G. P. Putnam's Sons. Cloth, each, \$4.25.

Lincoln's Pen and Voice. His Letters, Civic, Political, and Military; His Public Addresses, Messages, Inaugurals, and Proclamations. Compiled by C. W. Van Buren. Robert Clarke & Co., Cincinnati. Cloth, \$1.50.

Lord Lynn's Wife. A Novel. By the Author of "Lady Flavia." Frederick Warne & Co. Paper, 30c.

Maid Marian and Other Stories. Molly Elliot Seawell. D. Appleton & Co. Paper, 50c.

Misjudged. W. Heinburg. Idiomatically Translated by Mrs. J. W. Davis. Worthington Co. Hf. Rox. illus., \$1.25.

Paul Petroff. F. Marion Crawford. Houghton, Mifflin & Co., Boston. Paper, 50c.

Prisoners of War and Military Prisons. Personal Narratives, and a General Account of Prison Life, Statistics, etc. Dr. Asa B. Isham, Henry M. Davidson, and Henry B. Furness. Robert Clark & Co., Cincinnati. Cloth, illus., \$3.50.

Reine, The Story of; or, My Uncle and My Curé. Jean De La Brete. Translated from the French by Mrs. J. W. Davis. Roberts Bros., Boston. Cloth, \$1.00.

Rose d'Albert; or, Troublous Times. G. P. R. James. No. 147 Warne's Notable Novels. Frederick Warne & Co. Paper, 20c.

Tait (Archibald Campbell), Archbishop of Canterbury, Life of. Randal Thomas Davidson, D.D., Dean of Windsor, and William Benham, B.D., Hon. Canon of Canterbury. 2 vols. Macmillan & Co.

Zoölogy as Related to Evolution. John C. Kimball. Evolution Series, No. 8. D. Appleton & Co. Paper, 10c.

## Current Events.

Wednesday, July 15.

The Ohio Democratic Convention renominates Governor Campbell on the first ballot. .... A large Farmers' Alliance meeting at Atlanta, Ga., is addressed by Col. L. L. Polk, President of the Alliance, Gen. J. B. Weaver, Jerry Simpson, and the Rev. Sam Small. .... The Postmaster-General issues a notice to bidders to carry the United States mail to foreign countries in vessels of American build. .... The National Temperance Convention begins its session at Saratoga. .... The International Medical Congress, called for the discussion of the use of alcohol by physicians, meets at the National Prohibition Park, Staten Island; Dr. N. S. Davis, of Chicago, presides. .... Chauncey M. Depew sails for Europe.

Two students are arrested in Sofia who confess that they are the murderers of M. Baltcheff, Bulgarian Minister of Finance; they accuse Dr. Tzatcheff, Dr. Moloff, and Colonel Kissoff of hiring them to commit the deed; these three are also placed under arrest. .... The Berlin *Vossische Zeitung* says: "The destitution among the lower classes in Germany is becoming intense, every branch of commerce is suffering, and many bankruptcies are announced. .... At a meeting in Paris of about 4,000 railroad employes it is decided to order an immediate strike along the lines of the five great railroads entering Paris. .... The municipal authorities of Amsterdam decide to make the leases to the Standard Oil Company for the erection of oil tanks.

Thursday, July 16.

The Secretary of the Treasury issues a call on National bank depositories for nearly \$4,000,000 of Government funds in their possession. .... The Glass-blower's Convention, at St. Louis, votes to withdraw from the Knights of Labor.

The French Chamber of Deputies approves the Government Bill admitting American pork, fixing the duty at 20 francs, per 100 kilos. .... Seven hundred men on the Northern Railway in France go on a strike. .... The English Society of Authors celebrates the adoption of the American Copyright Act at London. .... The Foreign Commission of the Columbian Exposition arrives in England. .... The Education Bill passes its second reading in the House of Lords. .... President Diaz, of Mexico is very ill.

Friday, July 17.

James A. Bradley, President of the Law and Order League of Ashbury Park, serves notices on all the merchants and storekeepers in the town that they must not open their doors on Sunday.

In the French Chamber of Deputies, M. Ribot, the Minister of Foreign Affairs, asks for vote of confidence in the Government; the Government is sustained by a vote of 319 to 109; M. Laur's motion to inquire into the Alsace-Lorraine passport regulations is tabled. .... The French Senate passes a Bill establishing a ten-hour working day; forbidding night duty, and prescribing one day of rest in seven, for women and children in factories. .... The deaths from cholera in Mecca averages fifty daily. .... A meeting of ministers is held in the City Temple, London, in support of the formation of a federation of English-speaking people for international arbitration and universal peace.

Saturday, July 18.

The American Pork Bill is introduced into the French Senate, but the session closes without any discussion; the Bill is consequently shelved. .... The French Chamber of Deputies rejects the proposals of M. de Freycinet, President of the Council and Minister of War, to grant the sum of \$120,000 to the Ecole Polytechnique. .... Ex-Speaker Thomas B. Reed visits the British House of Commons as a guest of P. Stanhope. .... The Bank of the River Plate (Limited), of London, suspends payment. .... The delegates to the International Congregational Council are entertained at Exeter Hall by the Total Abstinence Association. .... Premier Mercier, of Quebec, arrives from Europe; he expresses himself as opposed to a protective policy in Canada against American products, and in favor of reciprocity.

Sunday, July 19.

The Wagner festival at Bayreuth opens with the production at *Parsifal*. .... Four Chilean insurgent ships are outside Coquimbo Bay, and an attack upon Coquimbo is hourly expected. .... The imperial police make many arrests and seize a large number of documents in Hanover in search of evidences of treason. .... The 201st anniversary of the Battle of the Boyne is celebrated by the Orangemen of Montreal; at a mass-meeting the Rev. Dr. Justin Fulton makes an address bitterly denouncing Catholicism.

Monday, July 20.

While firing a salute in honor of the Governor's visit to the State Camp, a gun explodes, injuring two gunners. .... John Burns, a drunken fellow, of Queenstown, Ont., makes a jump of 150 feet from a suspension bridge into the Niagara River, and is taken out apparently uninjured. .... It is claimed that seven American fishing boats seized by the Canadian steamer *Dream*, were at the time fishing in American waters. .... 1,000 miners march to Bricewell, Tenn., and compel the militia to withdraw with the convicts sent to work the mines; Governor Buchanan sends ten companies of troops to the mines. .... The Postmaster-General issues an order reorganizing his Department.

The World's Fair delegates are received by the British Council of Arts, in London. .... The famous St. Paul's Cathedral Reredos case, which has been in litigation since 1888, is dismissed in the Court of Appeals, with costs against the appellants. .... In the Argentine Chamber of Deputies, a Bill reducing the duties on raw sugar, petroleum, tea, rice, and tallow is read for the first time. .... The International Congregational Conference approve a resolution offered by Mr. Stead that all the churches consider the moral relations of man and woman. .... Dom Pedro, ex-Emperor of Brazil, is very ill.

Tuesday, July 21.

The Tennessee miners are quiet and orderly, but express their determination to release all convicts sent to work in the mines; they appoint a committee to confer with the Governor. .... Citizens of St. Paul make efforts to prevent a prize-fight in that city. .... A statue of "Stonewall" Jackson is unveiled at Lexington, Va.; oration by General Early. .... The State Association of Hotel Men meets at Saratoga. .... The American Whist Congress meets at Providence. .... A Treasury Department statement gives receipts from customs at the Port of New York for the first twenty days of July as \$3,265,551 less than for same period last year.

Mr. Balfour, Chief Secretary for Ireland, says that a Local Government Bill for Ireland will be introduced by the Government at the next session of Parliament. .... Cholera is spreading rapidly in Mecca; measures are taken to prevent its introduction into Egypt. .... The American steel steamer *Wetmore*, which sailed from Duluth, Minn., in the latter part of June, arrives at Liverpool with a cargo of 95,000 bushels of grain.



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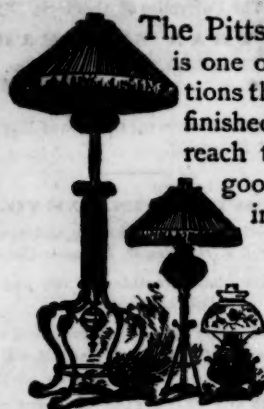
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